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News and Notes

THE English *Family Churchman* is a very interesting paper, a prominent feature being the publication every week of one of Dean Farrar's sermons. In a recent issue we noted as one of its editorials, "Why Men Don't Go to Church." That may not be the exact title, but the article itself appeared as an editorial in THE LIVING CHURCH a few weeks ago. We thought, at the time, that the article was fairly good. *The Family Churchman* has excellent taste.

IT is well known that the great pa inter, Hogarth, was born and lived in Bartholomew Close, Smithfield. He was baptized in the font still used in the old Priory church of St. Bartholomew the Great. For some reason which has not been explained, his Baptism is not registered in the usual baptismal register of the church, but is inserted in a register of births only of Nonconformists of the parish. A photograph of the register has recently been taken and is to be had of the verger of the church. The proceeds, it seems, will go to the Restoration Fund.

St. Matthew's Echo, South Boston, commenting on the late election of the Standing Committee, in which an eminent man was punished for doing his duty, tells us that it has been decided to publish all the documents in the "Massachusetts' case" and circulate them through the land. It says: "The last defeat of the High Churchmen leaves them no other resource to justify their position than referring again to this matter and putting themselves before the whole Church on the defensive side." It also says, looking over the present condition of affairs in Massachusetts: "Never before in the Episcopal Church have theological feelings run so high and become so intense as at present."

FLORENCE NIGHTINGALE has recently celebrated her seventy-fifth birthday. Probably no woman in England, or in the civilized world, has so great and so honorable a reputation. It is not as a "platform speaker" or an agitator that she has become so well known, but for practical good deeds. During the Crimean War, forty years ago, it became known in England that the army had been sent out with a long winter campaign before it and without any adequate hospital arrangements. In order to rectify this blunder officially, in accordance with English governmental methods, it would have been necessary that the business should be relegated to the "Circumlocution Office," as Dickens would have called it, and after the various subordinates and heads of that department had exhausted every solution of the question "how not to do it?" some makeshift would have been devised to go into effect about the time peace was declared. This energetic and indomitable woman came forward at this juncture and offered herself to do the necessary work. The wonderful results of her labors are matters of history. She succeeded, in the face of every obstacle, in organizing a great field hospital system. Within a fortnight 4,000 patients were placed under her charge. The soldiers adored her, and it is recorded that when, at a dinner given to the British officers on their return from the East, it was suggested that each guest should write on a piece of paper the name of the person whose deeds in that war would confer imperishable fame, every paper was found to contain the name of Florence Nightingale. She returned with broken health and has been an invalid ever since, but she has done as much for the nurses and hospitals of England through her untiring pen as she did with her hands for the soldiers at Scutari. It is refreshing to hear that she abhors publicity and newspaper interviewers. All honor to such a specimen of the "new woman" as this.

THE island of Formosa having been ceded to Japan as one of the results of the war with China, the convocation of the North Tokyo district of the Church in Japan has unanimously resolved to ask the Board of Missions at home to send missionaries to that country. The accessible portions of Formosa are at the northern end of the island and along the western coast. The interior and the mountains of the eastern coast are inhabited by an unsubdued race of wild men, of whom little is known except that they are cannibals and very fierce and intractable. We observe, also, that it is proposed to send missionaries to Corea, and that two Corean students have been placed at St. Paul's College, of whom hopes are expressed that they may turn out to be fit persons to bear the message of the Gospel to their countrymen. Nothing is said of Bishop Corfe, whether it is designed to place these missionaries under his charge or to establish an independent work controlled from Japan. We trust the former may be the plan to be finally adopted. To avoid the multiplication of independent agencies is not only desirable for practical and economic reasons, but is a direct and feasible way of exemplifying the principles of Catholic Unity.

THE Bishop of Exeter has recently been charging against certain points of ritual in his diocese, and of doctrine as well. Vestments, incense, and the belief in the Real Presence come under the ban of his displeasure. The English Church papers give the Bishop due credit for sincerity, piety, and good intentions, but even moderate papers, like *The Family Churchman*, draw attention to the mildness with which he condemns the shortcomings of the clergy of his own school. *The Family Churchman* says there is far more authority for the things he condemns than for "the unauthorized practice of evening Communions which he is desirous to commend to his diocese." His course is contrasted with that of the Archbishop of York in the recent case of the parish church at Doncaster, where by his wise and discriminating dealing he easily obtained the submission of the clergy to his judgment, and accomplished the suppression of all he thought deserving of suppression.

THE condition of Peterborough cathedral is such that it is feared, if prompt measures are not taken, the magnificent structure will soon be little better than a ruin. It is the west front which most imperatively needs attention, on account of the damage done by the terrible storms of last spring. This injury, however, was not as great as might have been expected considering the wretched condition of the masonry. The architect, Mr. J. L. Pearson, R. A., announces that the time has arrived when some general repairs must be undertaken, extending over the entire western portion of the cathedral. Every lover of ecclesiastical architecture will feel concern at this report. It is to be hoped the chapter may soon have the means in their hands necessary for the preservation of this fine monument of Gothic art.

A CORRESPONDENT of *The Australasian* says that Bishop Thornton of Ballarat, whilst preaching at Talbot, had to make an interlude in his discourse in order to assist the incumbent to turn a cow out of the vestry. One wonders what sort of men constituted the congregation, or was it composed entirely of women? The correspondent ventures to supply a version of the story for the use of the English press as follows: "Bishop Thornton, of Ballarat, finds his early training as a pugilist and athlete useful. The story of how he punched grace into Long Harry, of Limehouse, is a household word. In Australia a bishop never goes to preach without a stock whip and waddy in order to protect himself and his flock from the attacks of wild cattle. On a recent occasion one infuriated animal actually forced its way into the vestry. The Bishop unwound the immense stock whip, which was hanging on the Communion rail, and handing the waddy to the incumbent, these two muscular Christians charged boldly into the vestry. For ten minutes the crack of the whip and the thud of the waddy were the only sounds that reached the congregation. Then the Bishop and incumbent returned, and the former, dropping his whip at the foot of the pulpit stairs, resumed, 'I pass on to the next place,' as if nothing had happened."

OF 1,076 sites of dissenting meeting-houses in Wales, no fewer than 591 have either been given or leased for a nominal sum by Churchmen. A half-crown a year represents the average rent charged by the owners in many of these cases. This does not bear out the charges of arrogance, intolerance, and oppression so freely made in the present heat of political agitation. Neither does it seem quite fair that those who hold their own property as a gift should demand that the property of the Church, similarly conferred by the ancestors of their own benefactors, should now be alienated, while their own possessions remain undisturbed.

A TOUCHING exhibition of sympathy for a criminal recently occurred in Kentucky. During the few days preceding the execution of "Bad Tom," 100 gallon-jugs of whisky were sent to him by his sorrowing friends. He confessed to the killing of six men.——If Chicago makes good use of the civil-service law recently enacted at Springfield, we shall have the best governed city in America. It will be a great gain even if the broom sweeps clean when it is new. ——"The Baptists, Presbyterians, Methodists, and others, decorate their houses of worship with flowers," writes a Virginia Churchman. "There is no doubt that they are Protestants. Our churches are as bare as barns, so we are a grade below the Protestant. What is the name for the next grade below?"———The new rector, at his first Celebration, stood at the north end of the altar. At the close of the service, as he was leaving the church, a working man said to him: "You don't do things the same way as our old parson." The incumbent replied: "No? In what way, my friend?" "Well, he always used to worship looking the same way as we do; he did not turn round and stare at us like you. Now, look here, sir, we don't want any of your Popish tricks here!"———*The Episcopal Recorder* admonishes the P. E. agitators in St. Louis that "to disregard the R. E. Church in this connection is puerile." It would be more near to the truth to say that the whole movement of the P. E. Association is puerile.———"The rite of Confirmation," says a local paper, "was celebrated upon sixteen candidates. The Bishop presided"!———"The New Pulpit," like the "New Woman," is nothing if not bumptious. The Rev. Mr. Haweis, leader of Broad Church in England, says in a recent article: "The New Pulpit must not be afraid of being denounced by the ass across the way, whose church is empty for not preaching the Gospel."———The payment of the $100,000 deficiency in our missionary treasury (the result of several years' shortage) has been accomplished. This is something to be thankful for in these hard times. Now let us keep the balance on the right side.

A Well-known Churchwoman

Mrs. N. K. Fairbank, whose death was recorded in our last issue, was the daughter of Mr. John Graham of New York City, her maiden name being Helen Livingston Graham. She came to Chicago, a bride, about 30 years ago, and has been actively associated with the Church ever since. She was connected with Christ church until Bishop Cheney seceded. Since then she has worked in a number of the parishes of the city: The Ascension, St. Clement's, Grace, St. James, the cathedral, and Trinity, but the most of her Church life and work was with Grace church. She was a bright intelligent Churchwoman, devoted to Bible teaching, interested in missionary doings, and always actively engaged in good works.

There was probably no other woman in the diocese, except Mrs. Locke, who had so extensive an acquaintance with the bishops and other clergy. She was always present at the meetings of convention, etc. Her interest in the gatherings of the clergy was unusual for a woman.

Although Mrs. Fairbank was the mother of eight children, seven of whom survive her, the fact never seemed to interfere with her outside work. She was an excellent housekeeper and mother, as well as a remarkable hostess, entertaining in both her city and country homes. She was unusually active in the work of St. Luke's Hospital, giving liberally for it, and raising more money for it perhaps than any other woman. Mrs. Fairbank was very tender to the poor and oppressed, and was very faithful to them. She combined a great many qualities. She was literary in her tastes, and a member of the ladies' "Fortnightly" of Chicago, and always gave a certain time each day to reading. She was musical and a very good French scholar.

Up to the time of her last illness she had been apparently in superb health. She was stricken down with peritonitis very suddenly. Many of her friends think this was the result of a fall she had in the early winter, but being of an uncomplaining nature, she said nothing in regard to it. Her funeral was largely attended. Bishop Walker of North Dakota; the Rev. Clinton Locke, dean of Chicago; the Rev. Canon Knowles, of New York; and the Rev. Bayard Clinch, priest in charge of Christ church, this summer, all special friends of Mrs. Fairbank, were present. Bishop Walker happened to be passing through the city, while Canon Knowles came from New York to attend the funeral. St. Luke's Training School and the trustees of St. Luke's attended in a body, as well as some of the Sisters of the order of St. Mary, from Kenosha.

The following tribute is from one who knew her well:

TO THE EDITOR OF THE LIVING CHURCH:—The undersigned cannot let the death of Mrs. Helen Fairbank pass without a word from him. She was his close friend for many, many years, and for a long period his parishioner. He has been associated with her in the work of St. Luke's Hospital for a quarter of a century, and therefore has a full right to speak of her bright Christian example, her thoughtful and discriminating charity, her unfailing sound judgment and good sense, and her intelligent and well-read Churchmanship. In all these points she was very conspicuous, and in many a good work, and in many a Church undertaking, will she be sorely missed. For her is the rest of Paradise, for her the vision of the Blessed One. May she go on from glory to glory, and may God console those whom she loved and left. CLINTON LOCKE.

Canada

The synod of the diocese of Ontario opened for the 33rd session on June 17th. The opening service was held in St. George's church, Kingston, the clergy and choir entering by the main door, singing "The Son of God goes forth to war." The service was bright and the singing particularly good. The sermon was preached by rural dean Houston, of Cornwall. There was a Celebration in each of the city churches on three mornings of the week, at 7:30, and one on Tuesday in the cathedral at 10 o'clock. The business session was opened on the morning of the 18th, in St. George's Hall, with prayer by Archdeacon Bedford-Jones. There were 68 clergymen and 40 laymen present. The report of the audit and account committee was very encouraging. The synod was congratulated by the committee on the very much improved state of the funds generally. There was a large attendance at the Church conference in St. George's Hall in the evening, when a discussion was held on "The weak points in the Church's present system." The archdeacon of Kingston took the chair in the Archbishop's place. A meeting in the interests of Trinity University was held on the evening of the second day. On the third, there was celebration of the Holy Communion in St. John's church, Bath, to commemorate the opening of the church, exactly 100 years ago that day. It is thought a centennial festival lasting two days will be held later on. The Archbishop held a Confirmation service in Christ church, Gananoque, June 13th, when over 100 candidates received the rite, many of whom were adults of both sexes. There were 33 converts, all of whom had been attending Christ church for some time. One of the candidates was 85 years of age. Before the Confirmation service a beautiful and complete set of vessels for the Holy Eucharist was presented to the church by N. A. H. Moore, the Rev. Mr. Dean, and Mr. Ellis Dean. The inscription on the large plate showed that they were in memory of Mrs. Elizabeth Moore and her two children. The Rev. Mr. Lowe took them from Mr. Moore at the chancel steps and bore them to the Archbishop, who, placing them upon the Holy Table, dedicated them to the service of the sanctuary, and prayed that the people might ever thus be moved to offer of their best to God's service. Several adults were baptized in the church previous to Confirmation. During his 33 years' episcopate, Archbishop Lewis has confirmed 35,000 people.

The synod of the diocese of Huron met for the 38th session in Cronyn Hall, London, June 18th, the Bishop presiding. The service was held in the morning, with Holy Communion and sermon, in St. Paul's cathedral. Bishop Baldwin, in his charge, spoke of the question of the division of the diocese in order to increase the episcopate, and said he did not think the present an opportune time, but that if the division did take place, only the counties of Bruce and Grey should be taken from the diocese of Huron. The work of the Woman's Auxiliary and of the Huron Lay Workers' Association was praised, and with regard to the trying times through which Huron College is now passing, the Bishop stated that under no financial pressure would the institution be closed. There were 1,586 persons confirmed during the year, three ordinations, seven consecrations, and four churches were re-opened. The report of the executive committee on finances was, considering the business depression, encouraging. The debt of the diocese has been substantially reduced, and the deficit is only $2,593 against $7,495 last year. Some branches of the Church funds show a decided increase. The Bishop, in his closing words to the synod, mentioned as a matter of vast importance the effort to secure religious instruction in the public schools, for which purpose a committee was appointed.

The attendance at the Church of England tent services at Balmy Beach, Toronto, has been very large. This is the fourth year these services have been held. Bishop Sweetman held a Confirmation in the church of the Ascension on the 28th. An ordination of priests and deacons was held in St. Alban's cathedral, Toronto, in June, by the Bishops of Toronto and Algoma. The latter received a hearty welcome on the occasion of his visit to the Toronto Synod Hall. Speaking of his diocese, he said the future of Algoma was in the hands of the Provincial Synod, and he was quite willing to leave the matter and his own future with that body. St. James' church, Orillia, is shortly to have a new organ.

A large number of the clergy were present at the ordination service held by the Bishop of Niagara in St. Thomas' church, St. Catherines, June 11th. One candidate was admitted to deacon's orders and two to the priesthood. The chancel of St. Thomas', capable of accommodating a large number of clergymen at once, make the church a very suitable one for services of the kind. The foundation stone of the new church at Milton was laid in June by the Governor-General of Canada, Lord Aberdeen. The Bishop conducted the service. The new church is to be a fine building of freestone, and will replace the old wooden one in use for nearly 50 years. Several important matters were brought up at the meeting of the synod of Niagara, on the 18th ult., religious instruction in schools being one of them. An address was presented to the Bishop on the completion of the first ten years of his episcopate. A class of 24 was confirmed in St. James' church, Guelph, on Trinity Sunday.

The Bishop of Quebec held an ordination service in Bishop's College chapel, Lennoxville, on the 24th. The jubilee celebration of the foundation of Bishop's College was held the last week in June, and was a very interesting function. The Governor-General and Lady Aberdeen were present, making the Principal's house their residence. At the annual university service, the sermon was preached by the Bishop of Nova Scotia. Honorary degrees of D. C. L. were conferred upon Lord Aberdeen, Archbishop Lewis, Bishop Courtney, and a number of others. The degree of D. D. (*ad eundem*) was conferred upon the Bishop of Maryland, Dean Carmichael of Montreal, and others. In connection with the jubilee celebration, the Bishop of Quebec issued an appeal on Trinity Sunday urging the claims of Bishop's College upon the people of his diocese, as more funds are needed to properly carry on the work.

The new All Saints' church, Huntsville, diocese of Algoma, was opened on Trinity Sunday. The absence of Bishop Sullivan, who was detained in Toronto by illness, was much regretted. There was an early Communion at 7 A. M. Canon Sweeny, of St. Philip's, Toronto, preached at both services. The church is a fine one, built of native stone. It was found necessary to postpone the Triennial Council of Algoma on account of the illness of Bishop Sullivan.

A solid brass tablet has been placed in Exeter cathedral, England, lately, in the north aisle, in memory of Bishop Horden of Moosonee. A special service was held when the tablet was unveiled, by Sir John Kennaway, as president of the Church Missionary Society. Dr. Newnham, the present Bishop of Moosonee, visited Chapleau, the most southerly parish in his diocese, on the 8th and 9th of June. He administered the rite of Confirmation on the 9th, and in the afternoon held a service for the Indians, which was conducted in the Ojibway tongue, delighting the Indians who heard their native language from the lips of their Bishop. The familiarity with the Church service shown by the Indians and their hearty responding was very touching, testifying that while on their extended hunting trips they must constantly engage in divine worship according to the forms of the liturgy.

The announcement is made that the Rev. John Dart, D.D., at one time president of King's College, Windsor, Nova Scotia, has been chosen to succeed the late Bishop Sillitoe, in the diocese of New Westminster.

The synod of the diocese of Rupert's Land was held the last week in June, in Winnipeg. The delegates attended service in Holy Trinity church, when Archbishop Machray, Primate of all Canada, delivered his charge. Six new churches have been opened during the year, and several are in course of erection. A new chancel at Selkirk and churchyard at Pembina Crossing have been consecrated. Archdeacon Phair's efforts in Eastern Canada on behalf of the Indian mission fund, have caused some improvement in the financial position, but the improvement is only temporary. St. John's College has had a prosperous year. The Archbishop spoke for some time on the subject of religious instruction in the schools, deploring the entire secularization of them by the exclusion of all religious exercises. There was a very enthusiastic meeting of the St. Andrew's Sisterhood in Trinity schoolroom, Winnipeg, lately, when it was announced that another member of the Sisterhood was ready to go out into the mission field of the North-west.

The laying of the corner-stone of St. Paul's church, Charlottetown, P. E. I., took place on the 30th. The Bishop of Nova Scotia held an ordination in St. Luke's pro-cathedral, Halifax, on Trinity Sunday, ordaining four deacons. An appeal has been issued for funds, from the students of King's College, Windsor, to those who do not wish to see the college closed, owing to the present condition of its finances. A number of the clergy were present at a meeting of the rural deanery of Sydney, at North Sydney, July 3rd and 4th. At Evensong, on the 3rd, at St. John Baptist's church, the Rev. C. G. Abbott was inducted to the rectorship of North Sydney. At the celebration in June of the 50th anniversary of the creation of the diocese of Fredericton, Bishop Courtney brought the congratulations of the mother diocese of Nova Scotia. He administered Holy Communion in the cathedral on Tuesday morning, and preached at the special jubilee service in the evening. The combined city choirs rendered the music, which was very fine. The service in the morning was preceded by the installation of Dr. Partridge as dean of Fredericton, Canon Brigstocke as archdeacon of St. John, and Canon Neales as archdeacon of Fredericton.

At the meeting of the local assembly of the Brotherhood of St. Andrew, in the chapel of St. Stephen's church, Montreal, recently, an interesting discussion took place on Brotherhood work generally in the Province of Quebec, and the desirability of establishing chapters in the smaller towns and cities was urged. A beautiful font was presented to St. Simon's church, St. Henri, by the teachers and scholars of the Sunday school, on Whitsunday afternoon. The Montreal Boys' Brigade held the closing meeting for the season in St. Jude's lecture hall, recently. The rector of St. Jude's presided, and gave away the prizes. A large number of the clergy were present at the meeting of the Clerical Association of St. Andrew's, at Hudson, P. Q. The next meeting will be held at Grenville, in the end of August. The old wooden church at Terrebonne, which has been in use for 50 years, is to be superseded by a new one of pressed brick. The corner stone was laid June 17th. The new mission church at Bolton Glen, St. Michael's, was consecrated by the Bishop of Montreal, in June, and he held a Confirmation in it in the afternoon of the same day. The dean of Montreal and a large number of members were present at the closing meeting for the season of the Y. M. C. A. in connection with St. George's church. The reports on hospital, library, and general work were very satisfactory. Dean Carmichael, chaplain to the Prince of Wales Rifles, officiated at the service in St. George's church for the annual church parade of that regiment, in June, in Montreal. The work at the mission at Maisonneuve formerly undertaken by the Lay Helpers' Association, has been transferred to the Young Men's Christian Association of St. George's church. The field is a promising one, most of the population being working men connected with some of the large manufacturing establishments in the neighborhood. It is intended, in connection with the mission, to have a thoroughly equipped men's institute with reading-room, parish library, and weekly lectures.

New York City

Calvary church, the Rev. Dr. Henry Y. Satterlee, rector, has in effective operation during this hot season several free ice-water fountains, which are largely used by street passers. Its summer fresh-air work is being conducted vigorously at its home at Woodland Farm in Putnam Co. which is at a high elevation, and favored with cooling breezes.

At Grace church, the Rev. Dr. Wm. R. Huntington, rector, a manual training class is in successful operation, and

proves popular with two classes of pupils—children under 14 years of age, and boys of from 14 to 17. Separate sessions have been held. With already acquired rudiments of drawing from the public schools, the pupils make rapid progress in free-hand drawing and modeling, which it is expected will make them better fitted to excel in any trade they may adopt for a living, as in all trades manual dexterity is desirable to success.

The N. Y. Association for Improving the Condition of the Poor, of which Mr. R. Fulton Cutting is president, and the Rev. Dr. Wm. R. Huntington, a vice-president, is doing a very active fresh-air work through the People's Seaside Home and the Free Home for Convalescent Children. Cards admitting to these institutions are given to mission workers in the city for distribution to persons needing and deserving the benefits. All cases are investigated. A party of 1,000 persons can be cared for for one day for $350. In addition to this work the association maintains departments of relief of temporal wants, and a system of free baths for the poor of the city.

St. Michael's church, the Rev. Dr. John P. Peters, rector, has an unusually vigorous branch of the Church Periodical Club. There were at latest report 60 contributors. The number of books so far sent to clergymen is 309; of Sunday school books sent away, 92; Bibles and Testaments, 36; hymnals, 145; Prayer Books, 25; besides many minor publications, and a regular supply of periodicals. At Christmas 567 Christmas cards were given away, and a like gift followed at Easter. The number of newspapers, Sunday school papers, etc., given, reaches the large figure of 8,555.

On Monday afternoon, July 15th, Judge Stover, in the Supreme Court, signed an order giving permission to the managers of St. Luke's Hospital to sell 17 more lots of land on its old property between 54th and 55th sts., west of 5th ave., the proceeds to be applied toward the payment of the debts and liabilities of the hospital in the construction of its new buildings at Morningside ave. and 113th st. The property is to be sold with restrictions—no stables to be built on the land, and the buildings to be private houses at least three stories high. Seven lots are to be purchased by James Stillman for $395,000 cash, four lots by Wm. R. Montgomery for $155,000, two lots by Wm. Murray for $125,000, two more lots by Wm. R. Montgomery for $130,000, one lot by Thomas R. Satterthwaite for $37,000, and one by Samuel Murtland for $36,000. The value of the remaining real estate of the hospital is placed at $3,250,000, and the cash value of the personal assets is about $1,000,000. Of this $733,728.53 represents the amount received for the endowment of free beds and other specific objects. The total amount of the debts and liabilities of the hospital is $1,200,000, exclusive of the liabilities on the contracts for the building of the new hospital, which are secured by notes.

Bishop Potter conducted the services and looked after the Sunday school at the cathedral mission Sunday, July 14th. He twice celebrated the Eucharist, and at the second celebration ordained to the diaconate Mr. Thomas Barlow Short, of Canada, himself preaching the ordination sermon. He was assisted in the service by the Rev. Newton Perkins, secretary of the American Church Building Commission. The Rev. Mr. Short has been connected with the Methodist Episcopal body, but for some time past has been doing mission work on Blackwell's Island, in connection with the City Mission Society of the Church. The Bishop's apartments are small and plain, but comfortable. He is ready to receive visitors by 8 o'clock; they begin to arrive long before that time. These consist of professional mendicants, worthy poor, heads of charity organizations, friends who come to congratulate the Bishop on his good work, and curious East Siders who want to see how a Bishop looks. After 10 A. M. the Bishop makes calls in the neighboring streets, possibly investigates some of the charity cases, calls on the sick, and does general parish work. Later in the day he goes to the See House to attend to diocesan business. At 7:30 P. M. he is back in the little study receiving visitors and directing the work of the mission. He comes and goes in a horse car, and the boys about the mission and on the streets stop their play when he passes and salute him. It is plain that his visit to the district is a highly popular movement with the poor people who live there.

On Monday, July 15th, the Rev. Dr. and Mrs. Gallaudet celebrated their golden wedding at the New York Institution for the Instruction of the Deaf and Dumb. Fully 500 people were present to extend congratulations. The arrangements pertaining to the celebration were managed by a committee of the Half Century Association, and notwithstanding the greater portion of those present were devoid of speech and hearing, there was a contagious joyousness. At 3 P. M. a procession was formed of the principal guests in the reception room, and, headed by Mr. E. H. Currier, president of the institution, escorted Dr. and Mrs. Gallaudet to the chapel. Mr. Fitzgerald, president of the Half Century Association, presided, and after a few brief words of introduction by Mr. Currier an ovation was given the aged couple. A number of addresses were delivered in the sign language. The committee in charge then presented Dr. Gallaudet with a chamois leather bag containing $400 in gold, as a testimonial of regard. Dr. Gallaudet made a feeling response. Further addresses were made by the Rev. Messrs. John Chamberlain and Job Turner, the Rev. Dr. De Costa and Dr. E. M. Gallaudet, of Washington, D. C. Several congratulatory letters and telegrams were read, one being from Bishop Potter. Upon the termination of the exercises Dr. and Mrs. Gallaudet held a reception in the drawing room and afterward sat down with the guests for dinner. The Rev. Dr. Gallaudet was married in the church of the Ascension, July 15th, 1845, to Miss Elizabeth R. Budd, of this city, the ceremony being performed by Bishop Bedell, while Dr. Peet, at that time principal of the New York Deaf and Dumb Institution, interpreted the service in signs for the guidance of the bride, who was a deaf-mute. Dr. Gallaudet's mother was a deaf-mute. His own association with deaf-mute work has been life-long. Founder of the Church Mission to Deaf-Mutes, of St. Ann's church for Deaf-Mutes, and other institutions, he is to-day the oldest instructor of deaf-mutes in this country with one exception. He has been the pioneer in bringing the ministrations of the Church to this neglected class throughout the United States, and has won a reputation as a philanthropist here and abroad.

At St. Barnabas' House care is taken to avoid encouraging pauperism, and aid is therefore withdrawn when the immediate necessity for it is over. It is a sad proof of the city's squalor, that there are, nevertheless, always enough of such cases of pressing need to keep the house well filled; and during the recent widespread destitution the resources have been overtaxed. Women have been received for a week or longer in extreme cases; and they have been sheltered, clothed, fed, given friendly counsel, and finally passed on to other institutions, or to situations of self-support. Some have been accompanied by infants or small children. But the most hopeful work has been among the children. For this reason the doors of St. Barnabas' Home have been opened to destitute children more widely than ever before. During the past year about 800 little ones have been temporarily in the house. A kindred work is the rescuing of children for one evening of each week from the corrupting atmosphere of the streets by giving them the use of a play-room in the house for games and frolics; and it is good to see their hearty appreciation of the privilege. Through the employment society sewing has been furnished to an unusually large number of women, who were duly paid for their work, and the garments made donated to institutions, needy persons, and sometimes to the makers. According to last report, 1,622 persons were received at the house during the year. Of these 223 were sent to institutions, 146 to hospitals, 481 to their friends, 278 to work and situations; 5 were dismissed; and 409 left voluntarily. There were furnished 28,621 lodgings and 141,028 meals. The aggregate number of children cared for in the day nursery was 11,699, and in the kindergarten, 6,226. There were admitted to the house during the year 195 babies and children too small for school instruction. St. Barnabas' industrial school has had 98 on the roll call, with an average attendance of 60 children. St. Barnabas' dispensary has had 422 admissions. The reading room has increased its usefulness, but greatly needs to enlarge its library. The average attendance of readers each month is about 400.

The North German Lloyd steamer "Fulda," which got into port on the evening of Tuesday, July 16th, brought the dead body of the Rev. Dr. Arthur Brooks, rector of the church of the Incarnation. Dr. Brooks' death was not wholly unexpected. He sailed with his wife for Europe June 22nd, on the same steamer which brought him back. The voyage to Southampton did not benefit his health. After a week's stay in port he was so much worse, that he took passage on the "Fulda" again to go home to die, as he expressed it. He was carried abroad the steamer in a chair, and his appearance was so changed that the surgeon of the "Fulda" did not recognize him. All efforts to prolong his life were vain, and he died July 10th, one day after the vessel sailed. The direct cause of death was an internal tumor, with other complications. The body was at once embalmed and so brought to these shores. The steamship was met on arrival by Dr. Brooks' brother, the Ven. John C. Brooks, D. D., Archdeacon of Springfield, in the diocese of Massachusetts; Mr. Wm. G. Brooks, of Boston; and the Rev. John G. Lewis, assistant of the church of the Incarnation. Dr. Arthur Brooks was born in Boston 50 years ago, and was the 5th son of Wm. G. Brooks. One of his brothers, Frederick, was drowned several years ago, another was Bishop Phillips Brooks. He graduated at Harvard in 1867, and studied theology at the Philadelphia Seminary. In 1870 he was ordained deacon in Trinity church, Boston, of which his family were members. Subsequently he was ordained priest by Bishop Stevens. Before the Chicago fire he was elected rector of St. James' church, Chicago, but declined the office. When the church was plunged into difficulties by the fire, he was again called, and accepted, 1872. During his rectorship St. James' was rebuilt. In 1875 he accepted the charge of the church of the Incarnation, New York, which he retained till death. In his hands the parish became wealthy and powerful. A number of his sermons have been published in a volume entitled, "The Life of Christ in the World." In 1877 Dr. Brooks spent the greater part of the year in Egypt, Arabia, Palestine, Asia Minor, and Southern Greece. He traveled on camel and horse back from Suez to Sinai, through the desert of Arabia Petræa. Since then he has traveled extensively in his vacations. He has been the active president of the board of managers of Barnard College, and recently received the honorary degree of Doctor of Divinity from the University of New York. The burial services were held at the church of the Incarnation, Thursday, July 18th, and were conducted by Bishop Potter, assisted by the Rev. Dr. Wm. R. Huntington, the Rev. Messrs. Perkins and Newton, and other clergymen. The members of the vestry acted as pall bearers. A large congregation was present, including a delegation representing Barnard College. The chancel was beautifully decorated and the church draped. The services were fully choral. At their conclusion the remains were conveyed to Boston where they rested over night in Trinity church. On Friday the interment took place at the Mt. Auburn cemetery, in the family plot.

Philadelphia

Since the 7th inst., and during the whole of August, Holy Trinity church omits the Sunday evening service; but morning service will be held as usual.

Professor George Alexander A. West, organist and choirmaster of St. Luke's church, Germantown, sailed for England on the 15th inst. for a visit to his home. On Aug. 7th, he will be married to a sister of J. S. Matthews, organist of St. Mary's church, Burlington, N. J. Prof. West is a Fellow of the College of Organists, London, and is a former pupil of Sir John Stainer.

In THE LIVING CHURCH of Oct. 20th last, was a brief account of the origin and opening of the chapel of St. Faith, in the northern part of the city, which is in a flourishing condition. Another St. Faith chapel (formerly called the Prince of Peace) is to be found at Point Breeze ave. and Fernon st., and is under the government of the church of the Holy Trinity, the Rev. Dr. W. N. McVickar, rector, who preaches there once each month; but services are regularly maintained, twice on the Lord's Day, and also on Wednesday evenings, with a good attendance. The Rev. John S. Bunting, one of the assistants of Holy Trinity, is the minister in charge. There are 250 on the rolls of the Sunday school. The chapel is located in a rapidly growing community of the artisan class, at the extreme southwestern part of the city, east of the Schuylkill river, and its growth has been healthful. During the past year there have been Baptisms (including one adult), 24; marriages solemnized, 5; burials, 6; and on April 10th of the present year, there were 16 presented for Confirmation in the parish church. As yet there has not been any careful enrollment of communicants, as the unorganized condition of the work would not allow it.

On the 16th inst, Judge Ferguson of the Orphans' Court filed an adjudication of the seventh account of the executors of the estate of John H. Shoenberger, who died Nov. 12th, 1889. It was stated that the legacies bequeahted by the testator have been paid up, including $550,000 to St. Margaret's memorial hospital of Pittsburgh, excepting the interest on the same. By an item in the will, $100,000 are bequeathed to the executors in trust to pay the income thereof to St. Margaret's hospital to defray current expenses, until Trinity church, Pittsburgh, shall be made a free church, which must become such within three years after the testator's death. It was in evidence that Trinity church is a free church within the meaning of the will; it became such Sept 12th, 1892; and accordingly is entitled to the sum of $100,000 with interest from that date, and payment was ordered to be made, less the collateral inheritance tax of $2,050.50. Other sums of interest were ordered to be paid the hospital under other provisions of the will.

Mr. Adam S. Conway, a successful business man, ex-member of the City Councils and of the lower house in the State Legislature, entered into eternal rest on the 12th inst. in his 42nd year, at Atlantic City, N. J., from debility resulting from sun-stroke, and from a surgical operation for appendicitis. Like his father before him, he was a vestryman of old St. Peter's, in which church the Burial Office was said on the 15th inst by the rector, the Rev. J. Lewis Parks, S. T. D., assisted by the Rev. A. J. Miller, of Asbury Park, N. J., a former assistant of St. Peter's, and the Rev. J. A. Montgomery. The interment was private at Central Laurel Hill cemetery. There was an immense congregation in the church, such as has not been seen for many a day, for the deceased vestryman was one of the most popular men in the fifth ward. In his will, probated 19th inst, is a bequest of $500 to be placed in trust, the income to be applied to keeping a memorial window, erected by his father, in Bangor church, Churchtown, Lancaster Co., diocese of Central Pennsylvania, and his parent's graves, in good order and repair. He also remembered his clerks and employes who have been in his factory for two years and upwards.

Before his departure for Europe, Bishop Whitaker issued a pastoral letter, calling attention to the advantages now afforded in the Church Training and Deaconess House of the diocese for the instruction of all women who have a

mind to work for Christ in any department of Christian activity. The scheme of studies includes courses of Church history, Church music, methods of teaching, business methods, house sanitation, the Prayer Book, the books of the Bible, the New Testament, use of the Old Testament, English composition, doctrinal and pastoral theology. Instruction is given in all of these departments by teachers of large experience and culture, who devote their best energies to the work. All of these courses are free. It is only necessary to apply to the House Mother, 708 Spruce st., who will furnish tickets admitting to the lectures which the applicant elects to attend. During the convention year there were 18 resident students in the house; of these 4 graduated; admitted to the full course, 6; visitors, 8; besides these, there are 20 day scholars and 3 resident deaconesses. For the year ending Jan. 1, 1895, the receipts were $4,199 41, balance on hand, $213 16. On the same date the amount of the endowment fund was stated as $3,129 42.

Diocesan News

Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE.—In the will of Mrs. Frank Brown there is a provision that in case of the death of both of her children before attaining legal age and without issue, the sum of $5,000 is to be given to the vestry of Christ church for a memorial window.

The Rev. Wm. M. Dame, chaplain of the 5th regiment, and rector of Memorial church, accompanied the regiment to Cape May, where it will encamp for ten days.

By the will of Miss Ella Ward, who died July 8th, is bequeathed $1,000 to Grace church.

Mr. John R. Kelso, a teacher in the Sunday-schools of St. Peter's and Henshaw Memorial churches, died Wednesday, July 17th, aged 58 years. Mr. Kelso has during the past ten years devoted most of his time to charitable and mission work. The deceased leaves a widow and four children, one of whom is the Rev. George R. Kelso, rector of Trinity church, Long Green, Baltimore Co.

The Bishop announces that he will make no appointments at present. He will spend part of the summer at North Hatley, in the province of Quebec, in Canada. Upon his return there will be heavy labors in preparing for the setting off of the new diocese, which will forbid, probably, any visitation work in September, except on Sunday. It seems probable that the diocese of Washington may hold its primary convention in November.

BEL AIR.—The church at this place, which has been without a regular rector for over a year, has secured the Rev. R. A. Castleman, of Herndon, Fairfax Co., Va., who will take charge August 1. The last regular rector in charge was the Rev. S. A. Whitcomb.

TOWSON.—A handsome stained glass window has been placed in Trinity church, the Rev. W. H. H. Powers, rector. The congregation of this church is very large at this season, owing to the presence of many city people in the neighborhood for the summer months. The ladies are raising money with which to purchase a bicycle for the rector, who will use it in making pastoral visits and attending to other parish work. During the Rev. W. H. H. Powers' rectorship of 13 years, 157 persons were baptized, 230 confirmed, and 61 couples joined in holy matrimony. There are 240 names on the roll of communicants. The rectory has been built, costing $8,500; the church has been twice enlarged at a cost of about $10,000; the chapel of the Holy Comforter has been erected, costing $3,000. Many minor improvements have been made. For all purposes, at home and abroad, the congregation has given $85,000. On July 10th, a flower fete was held in the afternoon and evening on the courthouse lawn for the benefit of the Bishop's Guild of the church.

UPPER FALLS.—The Ladies' Aid Society of St. John's parish recently gave a musical entertainment, the proceeds of which will be applied to the new church building fund.

ANNAPOLIS.—The Rev. Mr. McComas, of Hagerstown, recently appointed assistant rector of St. Anne's church, assisted the rector, the Rev. W. S. Southgate, D. D., Sunday, July 7th, for the first time. Mr. McComas succeeds the Rev. Horace W. Jones, who resigned to take charge of a church at Germantown, N. C.

Mrs. Elizabeth Philpot Blanchard Randall, widow of the late Hon. Alexander Randall, and daughter of the late Rev. John G. Blanchard, who was at one time rector of St. Anne's parish, this city, died July 9th. The deceased was a devoted member of the Church and was active in all Church and charitable work.

SLIGO.—A new parish, known as St. John's, Chevy Chase, has been created out of what was formerly known as Silver Spring parish. The little church of St. John's is situated in the picturesque Bradley lane, a short distance from Connecticut ave., or Bethesda, and is between the Rock Creek and Tenallytown electric lines. Organization of the parish which was authorized at the recent convention, was accomplished by the election of a vestry who appointed the Rev. Allen Griffith as rector. For the past four years, and up to time of his election as rector of St. John's, Mr. Griffith has been rector of Silver Spring parish, and therefore rector of St. John's congregation. Under his rectorship Silver Spring parish has grown strong enough to justify division. About a year ago St. John's was enlarged by the addition of a new chancel, in which has been placed a handsome carved oak altar and reredos.

New Jersey

John Scarborough, D.D., Bishop

The death of the rector of Burlington college, the Rev. James M. Williams, Ph. D., occurred on the afternoon of Thursday, July 4th. He went to Burlington two years ago, and with heroic patience and indomitable will, determined to make the school a success. He made the atmosphere of the school healthy and bright by his honest and manly personality, and both in the school and in the city outside, he won that respect and esteem which can only come from a transparently sincere and earnest character. The blow to the college is a severe one, as the devoted and laborious work of Dr. Williams had begun to bear fruit, and there was promise of better things for the school as the result of his consecrated efforts.

St. John's church, Salem, has just received the gift of a beautiful memorial window, erected in memory of John P. Bruna and family. The treatment of the window is in good artistic style. The central portion is the Presentation of Christ in the Temple. The drawing and coloring are clear and rich. The upper part of the window is filled with cherubs, and there is a free use of opalescent glass and jewels.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

The church of the Holy Comforter, Montgomery, the Rev. R. P. Williams, rector, is to institute a vested choir in the fall.

St. James' church, Eufaula, has been presented with a credence table of white marble as a memorial of the late Mrs. J. R. Pope; it is inscribed as follows: "To the glory of God and in memory of Mrs. Jane R. Pope, 45 years a communicant of this parish and prominent in its work."

St. Peter's church, Talladega, the Rev. W. L. Mellichampe, rector, has instituted a vested choir of boys and men. The cassocks and cottas were made by the Daughters of the King.

The Rev. C. H. B. Turner, rector of the church of St. Michael and All Angels, Anniston, has accepted a call to become dean of the cathedral of St. Mary, Memphis, Tenn., to take effect Sept. 1st, after his return from England.

South Carolina

Ellison Capers, D.D., Bishop

The annual meeting of the Church Home, Charleston, was held recently. Steps were taken for the better management of the Home, and by-laws adopted which will again carry out the beneficent objects of the institution. This home was incorporated in 1852 to provide a rest for helpless Christian women and a place where children might be cared for and religiously trained. The civil war with its devastations crippled the institution, sweeping away its support and leaving no more than the building. It has since been maintained by the Charleston churches.

On Tuesday, June 25th, the Columbia Convocation began its sessions in St. John's church, Winnsboro, and continued three days. The opening sermon was delivered by the Rev. W. E. Evans, D. D. The following morning there was a celebration of the Holy Communion, the Rev. A. R. Mitchell preaching. A letter was read from the Rev. E. C. Edgerton, announcing that on account of his feeble health he had retired from active ministry, and taking farewell of the convocation. A minute of sympathy and affection was adopted. Committees were appointed on the state of the Church, finance, St. Andrew's Brotherhood, and Woman's Auxiliary. St. John church, Richland, was selected for the next meeting. Service was held Wednesday night, the Rev. J. M. Stoney preaching. Thursday morning divine service was held, the Rev. A. R. Lee preaching, and at night the preacher was the Rev. J. H. Tillinghast. Thursday afternoon a children's service was held, the Rev. Messrs. Gregory and Mitchell making addresses. The convocation was well attended, and thought to be a very satisfactory one.

The Porter Military Academy, of Charleston, closed for the summer on June 26th. The year, so far as numbers and work is concerned, was considered one of the most successful in its career of 25 years, but financially its condition is not satisfactory. A wonderful work has been done by this school, which has been a life labor of love of its venerable head, Dr. Porter, in the education of hundreds of poor boys at no cost to themselves, many of whom, but for this, would never have known anything beyond their poverty and ignorance. No better school of its grade exists in the South—nay, in the whole United States or elsewhere, and it should be upheld by our Church people everywhere. Who will start an endowment?

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

SCHENECTADY.—The corner-stone of the parish house of Christ church was laid by the Rev. James F. Olmsted, rector, on the afternoon of July 13th. Addresses were made by the Rev. J. Philip B. Pendleton, rector of St. George's, and by Mr. Olmsted. Besides the Bible, Prayer Book, hymnal, etc., copies of THE LIVING CHURCH of July 6th and 13th were placed in the box. The building is to be of brick from designs of Mr. Halsey Wood, architect, and is to harmonize with the future new church. The present church edifice was built in 1867, with a seating capacity of 180, and as there are now over 240 communicants (about 70 increase during the present rectorship), it was imperatively necessary to have a building to accommodate the ever increasing membership of the different guilds, and it is confidently expected that a larger church will be the next visible sign of the growth of Christ church parish.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

BATH.—The Bishop visited St. Thomas' church, the Rev. B. S. Sanderson, rector, on the third Sunday after Trinity. At the morning service the Bishop preached an instructive sermon on "The Value of the Book of Proverbs." In the evening he confirmed 38 persons, of whom three were choir men, and 18 from St. James' mission, Avoca, a missionary work undertaken by the rector of St. Thomas about a year ago. A large proportion of those confirmed were adults, and 15 had been baptized since Easter. The Bishop took occasion to express publicly his great satisfaction at the work of the choir, which is composed of 20 men vested, and occupying handsome choir stalls. Under the able leadership of Mr. S. S. Seely, the choir is rendering very acceptable assistance in the services.

SALAMANCA.—The Rev. W. L. Reaney took charge of St Mary's church on April 1st. The attendance at every service is steadily increasing. A vested choir of 30 young ladies renders efficient and Churchly music. The active parish workers are the Woman's Guild, The Daughters of the King, and the Guild of the Cross. Under direction of the rector they have built a guild room, repaired, painted, and decorated the interior and exterior of the church building and rectory, at an expense of $520. The have also paid $234 on the church debt. Gas fixtures and oil lamps have given place to incandescent lights.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

ONEIDA.—The plans of the new St. John's church are by W. H. Archer, F. A. I. A., of Buffalo. The exterior will be cut stone, with slate roof and metal cornice. It is situated on Main st., with gabled facade, with lower entrance in the gable, and also has arcade of Gothic windows, rose window, and ventilator, all surmounted by a cross, and is supported by a massive stone tower with entrance in the base and louvers in the belfry above, and also corbelled embattlement, which gives a Churchly character. The walls at each side are pierced by windows filled with stained glass, and broken near the nave end by transepts, with finials. The main ridge of the roof with the terra cotta crestings, crosses, and finials, high basements, and flights of steps, present a complete and graceful effect. The interior has the roof divided by open trusses. The sanctuary is seen through a chancel arch of goodly proportions. The transepts spread out at each side, one being the baptistery, and the other the organ chamber. The interior is finished in natural woods. There are two large choir rooms for men and women, with double staircase and special entry to basement. The basement will be fitted up as a Sunday school room, with heating and fuel chambers. The church measures 50x103 feet, and will seat 350 people. The building will be ready for occupancy "ere the Christmas chimes ring their merry peals." The contract was let to A. Harrison, of Buffalo, and will cost $15,000. The Rev. John Arthur is the rector, and Mr. J. C. Mott, chairman of building committee.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop
John B. Newton, M. D., Assist. Bishop

The vestry of Christ church, Charlottesville, have adopted plans for their new church and work is to be begun at once. The building will be gothic in design, to be built of rough granite, will cost in the neighborhood of $25,000, and will have a seating capacity of about 900. The Messrs. McDonald, of Louisville, Ky., are the architects. The church will very much resemble St. Andrew's, Louisville.

Southern Florida

Wm. Crane Gray, D.D., Bishop

On the 5th Sunday after Trinity the Bishop visited Leesbury, Chelwynd, and Montclair for services. These are three very important points, at present vacant, but which the Bishop hopes soon to fill.

The Bishop has secured a man for the mission to the Seminole Indians. Mr. Gibbs is living among them and expects to spend his whole life with them. One very pleasant and encouraging feature of his work is the evident interest the Indians are taking in his efforts. A prominent man in the tribe has become a pupil, and is leaning to read, spell, and write the English language.

The missionary jurisdiction of Southern Florida will have to look to the Church at large for a great deal of help for a few years to come. The freeze of last winter was more destructive in its effects than was at first supposed. It will be at least three years, and perhaps longer, before the orange industry will be what it was a year ago. Many of the smaller missions are too poor to make any promise of support. It is feared that some will have to be abandoned, unless they can be served without any hope of help from the field itself. The people are struggling manfully to keep up the services, and with the prayers and help of friends at the North will be able to tide over these days of trial until the return of the days of prosperity.

Pittsburgh

Cortlandt Whitehead, D. D., Bishop

CITY.—There was a most successful meeting of the Pittsburgh Local Assembly of the Brotherhood of St. Andrew held at the church of the Good Shepherd, Hazelwood, on Friday, July 19th. From 5:30 to 6:30 there was a Quiet Hour, conducted by Bishop Whitehead, during which he made two addresses on the vows of the Brotherhood. A luncheon was provided by the ladies of the parish in the Sunday school room, for those who came for the Quiet Hour, and in the evening a meeting was held in the church which was largely attended by representatives from most of the chapters in the city, as well as by members of the congregation of the church. Excellent addresses were delivered at this meeting by the Bishop, the Rev. Dr. Maxon, and Messrs. English, Snodgrass, Van Gorder, and Randall. It was the mind of all present that to have the General Convention of the Brotherhood here in 1896 would be an immense advantage to the city, the Church, and the Brotherhood, and earnest efforts are being made to secure its meeting in Pittsburgh.

BARNESBORO.—Bishop Whitehead made his first official visitation to St. Thomas' church on the evening of July 10th, and confirmed a class of seven candidates, presented by the general missionary of the diocese. Barnesboro is a small mining town in the mountains of Cambria Co. By the kindness of friends in the East a chapel has been built, and services have been maintained and a Sunday school organized by a lay reader, with occasional visits from a general missionary and other neighboring clergymen. Efforts are being made to obtain the services of a clergyman who is suited to the work and who could give all his time to its furtherance.

LEECHBURG.—The church of the Holy Innocents was admitted into union with the convention at its late meeting in June. The parish is now enjoying for the first time the regular services and pastoral care of a clergyman of its own. The Rev. George Gurnell entered upon his duties there on the first Sunday in July. In view of these improved circumstances, it is hoped and believed that the Church will make rapid progress there.

SMETHPORT.—The Rev. J. H. McCandless, of St. Luke's church, preached his 15th anniversary sermon on the 5th Sunday after Trinity. The congregations were large at the services of the day, and the music unusually fine; including Smart's *Te Deum*, Agutter's *Magnificat* and *Nunc Dimittis*, Spohr's beautiful anthem, "As pants the hart," and a chorus from "Belshazzar." A large number of the people assembled at the residence of the rector after Evensong. The parish received on the anniversary $10,000 from a parishioner towards an endowment fund.

SHARON.—On Tuesday evening, July 13th, the beautiful new stone church of St. John the Divine, was opened with service of benediction by the Bishop. There were assisting in the service the Rev. Dr. Purdon, the Rev. Messrs. Herron, Barber, Birnbach, J. H. Barnard, general missionary, and the rector of the church, the Rev. E. H. Parnell. The services began with the singing of the processional hymn, "The Church's One Foundation," by the new vested choir of 40 voices, as they marched into the church preceded by the crucifer. The sermon was delivered by Bishop Whitehead from the text, "And this shall be a sign unto the children of Israel," and was an able exposition of the use of symbolism in the worship of God. The church is located at the intersection of State st. and Irvine ave. It is built of Cleveland stone, the walls rock-faced with tool-dressed trimmings. At the principal corner of the church is a battlemented tower, above which is an octagonal tower surmounted by an iron cross. The west, or main entrance, leads into a vestibule, with stairs to the guild room and gallery, and from the vestibule into the nave, with an aisle six feet wide leading to the chancel. The interior of the building is furnished with white quartered oak, and the decoration of the walls is of light amber and white. The church has a seating capacity of 400. In the afternoon a garden party was given on the handsome grounds of Mr. Perkins, near the church, for the Bishop and visiting clergy.

On Wednesday, July 17th, at 7:30 A. M., the Bishop held a Confirmation service and celebration of the Holy Communion; 14 candidates were presented to the Bishop by the rector, the Rev. Mr. Parnell, to receive the apostolic rite of the laying on of hands. Services were held on the evenings of Wednesday, Thursday, and Friday, at which sermons were preached by the Rev. Dr. Purdon, and the Rev. Messrs. Barber and Barnard, respectively. The fine music rendered at all these services by the new vested choir was the subject of much favorable comment, and shows much painstaking labor on the part of the rector and the organist and choirmaster, Mr. E. J. Robinson.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D. Bishop

An effort is being made by the Rev. Frank Stringfellow, rector of Nelson parish, to redeem Christ church, Roanoke, which rests under a debt of $4,600 and is unable to pay it; $1,000 is to be paid in August, of which the congregation raised $600, Mr. Stringfellow realized $125 by lecturing, and some gifts have been received, so that probably the $1,000 will be in hand by the date of payment.

The death is announced of Miss Mary Leeper, who has for 25 years past been the matron of the Episcopal High School, Alexandria. Her death will cause sorrow to a great many of the "old boys" to whom in their boyhood days she was a mother indeed.

Plans are in course of preparation for a rectory to be built by the congregation of Grace church, Alexandria, the Rev. C. E. Ball, rector.

Newark

Thomas Alfred Starkey, D. D., Bishop

ORANGE.—Grace church is to have a new organ. The vestry of the church has approved the plan, and Geo. S. Hutchings, of Boston, has been selected as the builder. The new organ will be one of the largest in the State of New Jersey, and will contain some novel devices. It will be divided, the swell organ being over the sacristy on the east side of the chancel, and the remainder of the instrument on the west side. There are to be 39 speaking stops and three manuals of 61 notes each, and a pedal organ of 30 notes. The pipes will number 2,371. In addition there are 32 couplers, combination pistons, and pedal movements, giving the organist the most perfect control of the mechanism of the instrument. The action is to be tubular throughout, with all the latest improvements. A feature of the organ, in which it will differ from others, is in the combination pistons, which are to be entirely independent of the draw-stop action. This will make it possible for the organist to arrange combinations of unusual brilliancy. The organ will be blown by water-motor. It is expected that it will be built and ready by Christmas. The estimated cost is $11,000.

Connecticut

John Williams, D.D., LL.D., Bishop

CHESHIRE.—June 20th marked the close of the 101st year of the existence of the Episcopal Academy. The exercises of the day took the form of commemorative ceremonies and opened at 8:45 with a chapel service. At 9:30 the cadets of the school gave an exhibition drill on the green adjacent to the school building, and the public exercises took place in St. Peter's church at 10:30. The address of the day was delivered by the Rev. J. E. Wildman. The Bishop delivered the certificates of graduation, and announced the prize awards. The present year has been a prosperous one for the school. Headmaster Stoddard, formerly of New Britain, has succeeded in increasing the attendance, and at the present time there are 39 boarding pupils and the usual number of day students. Of the $25,000 endowment fund which is desired, about one-fifth has already been paid in, and $9,000 is pledged.

SOUTH GLASTONBURY.—At St. Luke's, the Rev. Jos. Perinchief Cameron, rector, services have been held in the chapel for several weeks previous to Whit-Sunday, while improvements, alterations, and cleaning were in progress in the church. The chancel has been enlarged, elevated, and properly arranged. A baptistry is formed in the southwest corner. The Ladies' Aid and Young People's Guild presented a new carpet for the whole church. Other gifts were received and dedicated to the service of God, as follows: Prayer Book and stall, in memory of James and Caroline Kellam, from their children; imperial quarto Bible in full red morocco (Cambridge press), a magnificent volume; altar rail and altar platform; litany stool; Prayer Book for stall; altar services and consecration tablet; Prayer Books and hymnals for pews; 20 volumes for Sunday school library; curtain for choir gallery; rug for altar platform; markers for Prayer Book, and other articles, all from sundry parishioners and the Sunday school. A plank walk (a gift), has been laid from the front steps to the curb, creeping vines planted, and the grounds improved. The organist was presented with a copy of Hutchins' Organ Hymnal in red leather. Much work has been done the past two years by the Ladies' Aid and the Young People's Guild. New and powerful lamps, new vestments and hangings, new hymnals for the choir and Sunday school, have been provided. A beautiful white stole was presented at Easter by a lady parishioner. The Woman's Auxiliary and Junior Auxiliary have made a number of contributions to missionary work. The lumber for chancel extension was given by Messrs. Taylor, of Hartford, grandsons of Mr. Samuel Taylor, whom the parish ever holds in loving memory for his labors of faith and love during its early history. A very finely executed oil portrait of Mr. Taylor was presented last year to the parish, by his son-in-law, Mr. H. S. Parsons, of Holyoke, Mass. One of the most needed recent alterations in the church was that of cutting out the box-like part of the pews, so that worshippers may kneel down, almost an impossibility as previously constructed. The Rev. Walter T. Cavell, of Hartford, assists in the Sunday services in this and the associate parish of St. James', Glastonbury. A class for Confirmation was presented June 30th.

During the past year the grounds and paths about St. James' church (associated with St. Luke's parish, S. Glastonbury, under one rectorship for a little over a year), have been put and kept in good order, some useless trees cut down, vines pruned and trained, etc. The Ladies' Aid has accomplished much and contributed largely to carry on the work of the parish. The roof has been repaired; through the altar guild and by others there have been presented new vestments, Prayer Books and hymnals for the choir and pews, a set of purple hangings, new lamps, a litany stool, a beautiful set of altar linen, a new street lamp and post. A large amount of time and work in performing the duties of sexton was freely given by two communicants. A class for Confirmation was presented June 30th.

New York

Henry C. Potter, D.D., LL.D., Bishop

NEW ROCHELLE.—Bishop Potter at his recent visitation of Trinity church, confirmed an interesting class presented by the rector, the Rev. Dr. C. F. Canedy. At his request the rector wore for the first time the hood of his recent honorary degree of Doctor of Divinity, conferred by St. Stephen's College. The Bishop spoke words in praise of the new vested choir of men and boys, which rendered on the occasion a service of great beauty and dignity.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

WADENA.—The new church now being constructed is to be built in cruciform shape with a suitable basement for Sunday school and other purposes. The Rev. Robert R. McVettie has charge of the work in this town.

ROCHESTER.—The Rev. W. W. Fowler celebrated the 7th anniversary of his rectorship of Calvary church. His review of the past seven years showed a great improvement in the parish spiritually and financially.

ST. PAUL.—On the 4th Sunday after Trinity, the Rev. Dr. Wright, rector of St. Paul's church, just previous to the High Celebration, admitted 29 boys into the Junior Branch of the Brotherhood of St. Andrew. The impressive service was witnessed by a large congregation. Dr. Wright delivered a short, practical address to the boys on the objects of the Brotherhood and the responsibility of brotherhood life and example.

Bishop Gilbert's *alma mater*, Hobart College, at its late commencement conferred upon him the degree of LL. D. The Bishop expects to spend two or three weeks in August up in the wilds of Montana, trout fishing.

Delaware

Leighton Coleman, S. T. D., LL. D., Bishop.

Christ church, Delaware City, the Rev. Geo. S. Gassner, rector, was recently opened after extensive improvements, especially in the way of interior decorations, whereby it is made one of the handsomest churches in the diocese. On the same day the Bishop formally set apart a parish building adjoining and connected with the church. It is of brick, substantial, convenient, and in excellent architectural taste. With the rectory and sexton's house the parish has now a very complete "plant."

The Rev. Andrew Harold Miller, rector of St. Michael's church, Wilmington, has been appointed by the Bishop as his chaplain.

All Saints' chapel, Rehoboth, was opened for the season on the third Sunday in June, the Rev. Jas. C. Kerr, D. D., officiating.

The Living Church

Chicago, July 27, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

The Catholic Review says that the League for the Promotion of Catholic Unity has its sympathy and good will; that the recognition of the evils of a divided Christianity is the first step towards reform; that it is good to desire to heal those divisions; that if all other differences are cut adrift and all Protestants accept the four principles of the League, "the additional steps needed to press still closer towards the center of unity, the See of Rome, can easily be taken." So it would appear that by minimizing their differences Protestants are in danger of Romanizing!

We are sometimes criticized for insisting upon sound Church principles as against those who impugn them, on the ground that it is unnecessary to engage in contention for the truth since "the Lord will take care of His own." That the Lord knows the needs of His Church and will protect it, we do most firmly believe. But we also believe that He has willed to do this through human means, that He has laid it as a solemn duty upon His chosen ministers to "contend earnestly for the Faith." While the gates of hell shall not prevail against the Church, exigencies arise in every generation which threaten the welfare of multitudes of souls, and those who see the danger are bound to point it out to those who may unawares be exposed to loss or destruction. Now and then a tide of unbelief or misbelief sweeps over the Christian world which can only be met by constant vigilance and painful exertion. Men must be led to understand the meaning of enticing theories and systems which presume to offer themselves as substitutes for the one way of salvation. The progress which this Church has made in the last century is marvelous and may well be matter of pride and joy, but it is never possible to rest satisfied as if all were done. It was "while men slept" that "the enemy sowed tares." It is one of the great lessons of Church history that the conflict of the Church, not only with the world without, but with an alien spirit intruding within, is never ending; and that a period of self-satisfaction and an "era of good feeling" are precisely the times when the greatest harm is done.

The Independent declines to accept the testimony of The Living Church as to the Massachusetts case, or the recent questionable election in Pennsylvania. We have no desire that anything should be taken on our testimony. In the case of the Massachusetts affair, all the facts were published long ago, and much has been said and written by both parties to the controversy. We did not suppose there was any room for question that certain persons high in authority thought it "non-essential" whether persons applying to be ordained to the sacred ministry believed that Christ was born of a Virgin, as declared in the Apostles' Creed, or not. However, we are informed that it is proposed to publish very soon all the documents in the case. To that publication, then, and not to any "testimony" of ours, we respectfully refer our contemporary. Neither in the case which has arisen in Pennsylvania did we offer any testimony of our own, we referred to a published sermon, and asked whether there could be two opinions as to its teaching among those competent to form any judgment upon it at all. *The Independent* charges us with "misrepresenting" two dioceses. We have simply stated facts. No one has any intention of charging the two dioceses in question with having ranged themselves definitely on the side of false doctrine. We are perfectly familiar with the personal and local influences which have, no doubt, had much to do with the action of which we complain. We are not particularly concerned to defend or apologize for possibly mistaken methods on the part of those who, in our judgment, are defenders of the truth. We have been interested simply in the broad aspects of these cases, as, stripped of all adventitious adjuncts, they affect the whole Church and embarrass the efforts of the great mass of the clergy and laity to preserve the sacred deposit committed to the Church by Christ and His Apostles.

The Decadence of Missionary Enterprise

What is the matter with missions? seems to be a question which even the secular papers are discussing with interest, and which all Christian people should regard with solicitude. This line of Christian endeavor is confronted by a deficit on all sides, except it may be in local work wherein the missionary motive is reinforced by other motives. We do not refer alone to the late deficit in our own treasury. The Presbyterians are facing one more enormous, and other bodies are compelled to make extraordinary exertions to keep their work going.

"Hard times" is not a satisfactory explanation. In such times the conscience is quickened, the soul is less dominated by worldly ambitions, the heart is awakened to wider sympathies, charity abounds. In the history of this country probably never before within the same time has so much treasure been poured out for charity and religion as within the last two years. Yet missions, pure and simple, at home and abroad, have not received even the former average amount of benefactions. What is the matter with missions?

A fool may ask a question that a wise man cannot answer. Many men reputed wise are trying to answer this. The man without any religion, and who believes (or thinks he knows) that evolution is the only power unto salvation, sees in this decadence of missionary enthusiasm only the subsidence of folly. On his theory that the survival of the fittest is the law of the universe, the wretched heathen ought to be crowded off the face of the earth as soon as possible.

Then there are those who profess and call themselves Christians with whom charity begins and ends at home. They think the world is coming to their view, and that the next version of the Gospel will be, "Go ye into a small part of the world and preach the Gospel."

One very plausible theory relating to the decrease in missionary interest and offerings was presented recently by the New York *Evening Post*, viz., that the romance of missions has worn out. Doubtless we have come down to the hard, matter-of-fact conditions of heathen life, at home and abroad; we have seen that printing, Bibles and singing hymns, and distributing tracts, and preaching, sermons have very little effect upon the enormous aggregate of heathenism, prejudiced in ignorance or conceited in learning, upon which our missionary enthusiasm has been spent. It is well for us to accept this fact, and to welcome the suggestion that the conservative and constructive methods in missionary work must be more and more employed; that we depend not upon spasmodic and desultory efforts to raise money for missions, nor upon such methods in the expending of the money raised; that we work for permanent and gradual advance along the line of Christian education and the organized work of the Church, rather than by the method of individualism (or lack of method) which generally prevailed in the early days of foreign missions. In this respect, indeed, we think our own missions are well founded and have promise of permanence and success.

Without assuming to decide the question, The Living Church ventures an opinion as to the cause of the general falling off of missionary offerings. It is an opinion which two years ago was a prophecy, when the extraordinary spectacle was presented in Chicago of the apostles of all the false religions of the world being invited to give an *ex parte* representation of faith and life under the religious systems which they represented—or rather, misrepresented. The Babel of Christian sects was marshalled by Drs. Barrows and Bonney who did what they could to make a good showing for the Christian religion (without any Church), while they aided in working up a hospitable enthusiasm for the savants and picked men of all heathenism. Returning home, these represented Christianity to be a failure in the countries they had visited, and in one case, we believe, missionaries were sent to America to convert our benighted people. Some part of the present falling off of enthusiasm for missions may be fairly attributed to this "exploiting" of heathen systems (without rebuttal) at the central point of the world's interest in 1893.

Now may we make another suggestion "for what it is worth?" Time was, when Christian people believed the Bible, accepted it as the word of God, and felt that as stewards of so great a treasure they must pass it on to others, "Go ye into all the world," was accepted as a command of God; heaven and hell were realities, not figures of speech; faith in Christ crucified was a condition of salvation without which those who sit in darkness should never see the light. Those were very solemn truths, for which men gladly offered their wealth and self. Over many a change has come. The old faith has been brought into harmony with the easy-going spirit of the age. There is scarcely a Christian denomination, Catholic or Protestant, that has not been attacked with this disease of the *Zeitgeist*. All the resources of ingenuity and scholarship are exhausted to convince men that they are in danger of believing too much. Even professors in theological seminaries instruct the students that the Bible is imperfect, not only from an historical but also from an ethical point of view. If it is held that our Holy Bible is only one of the sacred writings of the world, to be ranked with the Koran, the Vedas, the Zend Avesta, and others, no enthusiasm for Christian missions is to be expected. In that case the Gospel has no higher claim to our reverence than the fanciful, mystical, hysterical systems of religion which have prevailed in the drowsy Orient from time immemorial. We can better help the heathen by sending them telephones and bicycles than by sending missionaries to them. Let us consign the Christian religion to the catacombs where it once flourished, fervid with life! There may it rest in peace!

Five-Minute Talks

BY CLINTON LOCKE

XXII.

When I was a boy I was taught in Sunday school that all the heathen went straight to hell, that they with all their babies were eternally lost. That was the general belief then, and that is the belief even now where Calvinism extensively prevails. Only the elect are saved, the heathen are not among the elect, therefore they are doomed to hell. Short and convenient, if it were only true, and if there were anything in the Bible or in the Creed of the Church to countenance it. But just think in what consequences such a monstrous belief involves you. Of one heathen creed alone, Buddhism, there are 500,000,000 adherents. Now probably only a few of all these millions have heard at all of

Christianity, and what they have heard was often just a sermon or two by missionaries who spoke their language just as Frenchmen who have been here two or three years speak English. Are all these vast multitudes to be sent to hell for not believing something of which they had not even heard? What frightful injustice it would be in God the All Merciful to doom them everlastingly for not doing what it was impossible for them to do. No one can suffer in hell, however much the sins of others may have forced them to suffer on earth, who did not fully deserve to suffer, and how could these ignorant people deserve it?

When you are thinking about the lost, you must try and get some clear idea as to whom you mean before you put in all the uncounted multitudes who do not hold to Christianity or Judaism. Remember none are lost because they were predestined to be lost, or because God was tired out with them and gave them up, or because they could not reach a standard impossible for them to reach, or because they mistook the meaning of the Gospel. Every one who is lost, is lost by his own fault, his own willful wickedness, for weakness, stupidity, or invincible ignorance can never damn anybody. People who know right and prefer wrong are alone those who expose themselves to damnation. You may say that so many of the heathen are horribly wicked; yes, but it is not willful wickedness. They know no better.

I have just been reading Parkman's history of the early Jesuit martyrs in Canada. You feel almost as the Jesuits did, while you read, that all those Hurons and Iroquois were just devils from hell, and that unless they were converted, hell must be their portion, but when you think calmly, you feel that they knew no better; that those were the ideas of proper conduct in war or peace which they had inherited; that no man ought to be punished for ignorance; and that as the Gospel standard of justice is God's own standard, it is impossible to think of Him as doing such a thing. No, let us think about the heathen as in some place where God is teaching them, where the Holy Spirit of God is enlightening them, and that a great law of evolution from a lower to a higher plane is working with them.

These terribly harsh ideas about the future of the heathen, happily passing away now, arose from the baseless notion that there is nothing good or true in any heathen religion, that it is all false, and the work of the devil. Now it is perfectly inconceivable that God while He was revealing Himself more perfectly to a few should have concealed Himself completely from all the rest of the world. A God who cared only for a few people in a little strip of land half as large as some American counties, would not be a very good God. I would not care to worship Him. St. Paul knew much better than that when he preached to the heathen at Lystra, and told them that the God of whom he was talking had never "left Himself without witness, in that He did good and gave rain from heaven, and fruitful seasons, filling our hearts with love and gladness." Or again when he told the Athenians that "God was not far from any one," or again, when he says that "God had written a law in the hearts of the heathen, their consciences excusing or accusing them." St. James did not hold this narrow view when he said: "Every good and every perfect gift cometh down from the Father of Lights," not just the good gifts of Christianity, but every good gift everywhere. No human being anywhere can now, or ever could, think, say, or do a good thing unless it was inspired by the Holy Spirit, for there is no other source of good in creation than the one good God. There never was any great creed, or widely held religious belief, that did not contain many germs of truth, and very much that was good, and many leanings toward God. St. Augustine only formulates a great fact, when he says, "There are no religions without some truth." In Buddhism and in Confucianism, this last creed being held by four hundred millions of people, moral goodness of the same nature as we understand it in the Bible is insisted on. Of course all these heathen statements of truth are just like some glimmering spark in comparison with the splendid sunlight of the Gospel of Christ, but still they show that all heathen creeds are not altogether without the power of drawing men to God.

Do not say: What is the use then of teaching them Christianity? We must teach that because it is nobler, fuller, grander, and God wants all men to come to the fullest knowledge of the right.

Admission of Candidates for Orders

In their great kindness of heart, and in their natural eagerness to add to the available forces of the ministry, bishops and pastors are often at fault in permitting, and even persuading, incompetent men to become candidates for Orders. Such men may do some sort of work for a few years, but by and by they become a burden and an offense. In order to become so, it is not necessary that they should be men of bad character; it is sufficient that they should lack the qualities which are necessary to pastoral success.

The danger is often increased by making the pathway to Holy Orders easier than the pathway to any secular profession. That, too, is a mistake. We do not say that aid should be withheld from meritorious candidates for Orders, but their merits ought to be very fairly well assured; and, even then, it would generally do no harm if something were left to the energy and resource of the man himself.

Many a young man has been overpersuaded to enter the ministry; and too great urgency of persuasion in this matter is a great wrong. When the day of ordination comes, the first question which is addressed to the candidate is, "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration?" But is not "the inward call" too generally taken for granted? And can there be a greater injury to any young man than to induce him to enter upon an office for which the first and most indispensable of all qualifications is lacking or even doubtful? Hardly anything could be more cruel than to induce a young man to enter the sacred ministry without a well-founded conviction that he has a direct and personal call from the Holy Ghost.

Standing Committees are not without blame in this matter. Their action in "passing the papers" of candidates is often perfunctory. It is assumed that to "go behind the papers" of a candidate is to do him an injury. That, however, is a great mistake, for the freedom of every person who is canonically called to participate in the admission or ordination of a candidate is most carefully guarded. Of course, no one ought to use that liberty arbitrarily or capriciously; but if any bishop, or pastor, or member of a Standing Committee, has any doubt of the fitness of a candidate, the Church ought to have the benefit of the doubt. In this case, moreover, the good of the Church is the good of the candidate; because, whatever injury the admission of a well-meaning but otherwise unfit candidate to the ministry may do to the Church, it is sure to be a life-long misfortune to him. —*The Gospel Messenger.*

Letters to the Editor

THE CAMBRIDGE THEOLOGICAL SCHOOL

To the Editor of The Living Church:

"The Episcopal Theological School," Cambridge, Mass: I have no desire to enter, at this stage, further into this case. I simply state that from the several documents before me and from the papers of the "Massachusetts Church Union" I must in all candor reaffirm the position taken in my communication kindly criticised, but not proven untenable, by your correspondent from Worcester, Mass. He has quietly gone around, but failed to touch the main issue.

If the theology in Prof. Allen's book, "The Continuity of Christian Thought," is a sample of the theology taught by him in the "Episcopal Theological School," Cambridge, Mass., then I think there is abundant reason to fear want of loyalty to the Church and her standards. Your correspondent says he is a "Catholic Churchman"; so am I, but the book above mentioned does not teach Catholic theology—"*quod semper, quod ab omnibus creditum est.*"

J. C. QUINN.

Mason City, Ia.

"OUR CHURCH"

To the Editor of The Living Church:

It is with a very distinct sense of appreciation of the wisdom and worth of everything contributed by the pen of the venerable priest and doctor, W. D. Wilson, that I venture to suggest a change in the form of expression in a matter which may seem trivial, but which I feel to be a matter of importance in its influence upon the readers of his letter in THE LIVING CHURCH of July 6th. The readiness of the reader to give heed to his words and accept his statements as authoritative, gives force to the suggestion which I dare to offer.

The letter refers to the League of Catholic Unity, and in it I find the expression, "our Church," used several times, and a reference to "our bishops." We all know what he means, and those who hold correct views of the constitution, order, and discipline of the Church will confine their thinking to that correct interpretation of meaning. But are the expressions not unfortunate? Are they not likely to mislead the minds of those who are not of a like view with us concerning the constitution of the Church? We are struggling, at this time, in a peculiarly lively way, to maintain the idea that the Church has her foundation from Jesus Christ Himself, fixed in its divinely ordered constitution and changeless in its divinely appointed beauty. We are contending that it is a house of God into which we, as children, are born. We are steadfastly maintaining that since we have not formed it we may not change it, and that to attempt to change it is to build for ourselves "other churches" which we may, indeed, call "our churches" but which are, therefore, not God's Church. Our brethren who are in dissent have made for themselves constitutions and forms of administration which are not after the pattern of the Church of God, and these they call, and rightly so, "our churches."

Since the great question of the re-union of Christendom gathers about this very point of the liberty of changing the constitution and order of the Church, we may not be too careful in the use of words and expressions which may indicate a lack of clear thinking or fixed conviction concerning it. "Our Church" suggests "your Church," and "our" and "your" suggest, if not authorship, at least mastery and authority, and unconsciously we encourage the Dissenter in the thought that we are stiff in maintaining the constitution and order of the Church unimpaired, when it seems to them that a very small change would encourage them to submit to the Church's authority. But we regard these as the creation of God, the blessed city into which he has carried us, in the streets and temples of which he feeds and blesses us and makes us glad.

We know that Dr. Wilson maintains these great truths, and none more strongly than he. But the expressions which he uses are unfortunate, liable to mistake in interpretation, and distinctly damaging to the thinking of Dissenters. Would it not be better, safer, to use, invariably, the expression which Dr. Wilson uses in the early part of his letter, "the Church," and if we wish to distinguish the Church in America from that in any other country, to say, "this Church," or "the American Church?" Would it not be better to speak of the bishops as "the bishops" and not as "our bishops?"

Let me draw attention to another expression in the letter. In speaking of those who are in dissent from the Church, who are attached to the League, the Doctor calls them "our friends who are outside of the Church." Surely he does not consider the Baptist, Presbyterian, Congregationalist, Charles A. Briggs, and Dr. Abbott, as outside of the Church. It cannot be. They are in the Church; they dwell within the City of God; they have been born by Baptism into the family whose home is there. If it were not so they could not be guilty of schism, but because they are children the guilt of this dreadful sin remains to them. They are children, but rebellious children.

In asking them to give up "their churches" we are not asking them to "come to us," but to turn to God and the loving Father in obedience to that which has been appointed of Him; that they set not up altars of their own, but that they reverence their Father and the sanctuaries which are sanctified by His altar. It is the emphasizing of this idea which will make most effectual our exhortations to our brethren who are in Dissent, to conform to the authority of the Church of God. It is even an appearance of proprietorship in the Church showing itself, never so slightly, in forms of expression which are unguarded but capable of unintended interpretations, which arouses and sustains a disposition on the part of Dissenters to refuse all overture looking towards their conformity to the authority of the Church. Let the thought be ever uppermost in our own minds, and in all our words to others, that the Church is God's Church, not "ours," and in all our appeals for outward unity let it appear that we know ourselves to be but "ambassadors for Christ," and not seekers after recruits for our own "societies." Let the call to conformity be a call to repentance. A fearless maintenance of the divine constitution of the Church, fixed in its order, that may not be changed by the hand of man, and a constant and loving invitation to all to conform to its authority, is our full duty in this regard towards those who "withdraw themselves." To go farther is to go wrong, I firmly believe, for God is not a God of confusion but of order.

Dr. Wilson is not alone in the use of the forms of expression to which I have objected, but his influence is so great in the Church that I long to have him use it for an example of correct speech for correct teaching in the most important controversy, or if you will, conference, which occupies so much of the attention of the Church at the present time.

WILLIAM MCGLATHERY.

Norristown, Pa.

Personal Mention

The Rev. A. A. Rickert is at York Harbor, Me.

The Bishop of Newark is resting at Avon, N. Y.

The Bishop of Tennessee is at Saratoga Springs.

The Rev. A. B. Kinsolving is visiting Houston, Va.

The Bishop of Kentucky is staying at Newport, R. I.

The Missionary Bishop of Tokyo is visiting Nashotah.

The Rev. John C. White is spending July at Denver, Col.

The Bishop of Missouri is staying at Wequetonsing, Mich.

The Rev. A. W. Barker has gone to the White Mountains.

The Rev. A. N Henshaw is summering at Amagansett, N. Y.

The Bishop of Iowa is stopping with a friend at Jamestown, R. I.

The Bishop of New Jersey is sojourning at Saratoga Springs, N. Y.

The Missionary Bishop of Western Texas is at Saratoga, N. Y.

The Rev. A. T. Randall, of Meriden, Conn., is at Drewsville, N. H.

The Rev. J. B. Halsey has been spending July at Niantic, Conn.

The Bishop of Maryland is spending vacation at North Hatley, Canada.

The Missionary Bishop of North Dakota is staying at Saratoga Springs.

The Rev. Dr. Sidney Corbett is taking vacation at Wernersville, Pa.

The Bishop of Maine has been spending July at Kennebunkport, Me.

The Rev. F. W. Braithwaite is spending vacation at Kennebunkport, Me.

The Rev. S. Billings sailed for Europe in the steamship "New York" July 3rd.

The Rev. John McGarr Foster has sailed for a three months' tour of Europe.

The address of the Rev. J. Richards Bicknell has been changed to Marianna, Fla.

The Rev. S. H. Gurteen is summering at Jamestown, R. I., on Narragansett Bay.

The Rev. C. A. Christian has taken charge of the parish of Wellsburg, W. Va.

The Rev. Clarence E. Webb has taken charge of the parish of Marshallstown, Ia.

The Rev. T. E. Calvert sailed for England in the steamship "Aurania" July 4th.

The address of the Rev. E. J. Harper is, "The Vicarage," Fort William, Ont., Can.

The Rev. John Wilkinson has temporary charge of St. Peter's church, St. Louis, Mo.

The Rev. J. U. Marvin has been appointed General Missionary of the diocese of Albany.

The Rev. L. S. Osborne, of Newark, N. J., is passing vacation days on the Bay of Fundy.

The Rev. Harmon C. St. Clair has taken charge of St. Peter's church, La Grande, Oregon.

The Rev. Chas. N. Morris is temporarily in charge of the church of the Messiah, Boston.

The Ven. Geo. S. Converse, Archdeacon of Boston, is summering at North East Harbor, Me.

The Rev. Wm. B. Hale sailed for Europe on the steamship "Lucania" Saturday, July 13th.

The Rev. Louis Tucker has taken charge of mission work around the city of Mobile, Ala.

The Rev. Dr. Wm. H. Vibbert, vicar of Trinity chapel, New York, is staying at Arden, N. Y.

The Rev. C. P. A. Burnett has resigned the rectorship of St. Mary's church, Amityville, N. Y.

The Bishop of Pennsylvania sailed for Europe, July 10th, to return the middle of September.

The Rev. H. K. Kloman has taken charge of the churches of Pohick and Olivet, diocese of Va.

The Rev. Dr. J. B. Falkner, rector of Christ church, Germantown, Pa., has sailed for Europe.

The Rev. E. Winchester Donald, rector of Trinity church, Boston, is staying at Magnolia, Mass.

The Rev. J. M. Hayman will have summer charge of St. Peter's church, Germantown, Pa.

The Rev. John S. Egbert is staying for July and August at Maquanth Bay, on Lake Champlain.

The Rev. F. E. Webster has become an assistant minister of St. James' church, Cambridge, Mass.

The Rev. Theodore S. Rumney, D. D., of Germantown, Pa., is spending the season at Jamestown, R. I.

The Rev. A. J. Vanderbogart has entered on his duties as rector of St. Peter's church, Salisbury, Md.

The Rev. Rollin Alger Sawyer has entered on his duties as rector of St. Thomas' church, Newark, Del.

The Rev. John I. Yellott, Jr., has been appointed assistant rector of St. Mark's parish, Frederick Co., Md.

The Rev. J. P. Franks has just celebrated the 25th anniversary of his rectorship of Grace church, Salem, Mass.

The Rev. W. W. Newton sailed for Southampton Saturday, July 6th, in the American line steamer "Paris."

The Rev. Francis R. Bateman, priest in charge of the cathedral mission, New York City, is spending his vacation at Shandaken, N. Y.

The Rev. Harvey Fisher has resigned his position as assistant minister of St. Luke's church, Germantown, Pa.

The Rev. Chas. Scadding, rector of Trinity church, Toledo, O., has returned from a three months' tour of Europe.

The Rev. P. W. Sprague, of Charlestown, Mass., has summer charge of the church of the Nativity, Bethlehem, N. H.

The Rev. Artemas Wetherbee is spending the summer at Gourdneck Lake. Postoffice address, Vicksburg, Mich.

The Rev. E. A. Temple has taken charge of the churches at Middletown, White Post, and Front Royal, diocese of Va.

The Rev. J. W. Birchmore has accepted appointment as one of the assistant clergy of St. James' church, Cambridge, Mass.

The Rev. C. B. Crawford, rector of Christ church, Lima, Ohio, is spending part of his vacation at Lakewood, Chautauqua Lake, N. Y.

The Rev. Henry Evan Cotton, rector of St. John's parish, Hagerstown, Md., recently sailed for Europe to be gone one month.

The Rev. F. D. Lobdell is temporarily in charge of St. Mark's church, Philadelphia, during the absence of the rector in Europe.

The Rev. L. B. Baldwin sailed for Holland in the steamship "Werkendam" July 4th, to remain abroad in foreign travel till autumn.

The Rev. Nelson R. Boss, rector Trinity church, Brooklyn, N. Y., will be absent for a few weeks, taking his vacation in Nova Scotia.

To Correspondents

E. W. H.—Your questions were mislaid. 1. We believe in the case referred to, the priest submitted to the judgment of the bishop. 2. We cannot say whether the practice mentioned obtains in any Anglican churches or not.

C. R. K.—1. It seems most in accordance with propriety, if you have Eucharistic lights to light them only at the Eucharistic Celebration. 2. It is impossible in small compass to discuss the wide subject of Sunday schools. *The American Church Sunday School Magazine*, published in Philadelphia, is generally very good.

READER.—As we have no law on the subject of headgear for the clergy, we suppose it is a matter of complete indifference whether the birretta or the square Canterbury cap is worn. It is a matter which may fairly be left to local usage or taste. It would certainly be desirable to secure uniformity in an ecclesiastical procession.

Ordinations

On June 29th the Bishop ordained to the diaconate, in Christ church, Mobile, Ala., Mr. Louis Tucker, son of the rector, Dr. J. L. Tucker. The Bishop preached the sermon.

June 16th, at St. Paul's church, Owatonna, Minn., the Rev. Theodore P. Thurston was advanced to the priesthood; and at All Saints, Northfield, Messrs. Joseph Anthony Ten Broeck and D. J. Watson Somerville were ordained deacons by Bishop Whipple.

On Trinity Sunday, at the cathedral, Faribault, Minn., the Rev. Robert R. McVettie was advanced to the priesthood; and to the diaconate, Messrs. Lawrence G. Moultrie, of Detroit, Wm. A. Rimer, of Benson, J. V. Alfvegren, of Devil's Lake, and Carl A. Nybladh, of Litchfield.

At the chapel of the Good Shepherd, Bishopstead, Wilmington, Del., on June 20th, Robert Josias Morgan, lately an African Methodist Episcopal minister, was made a deacon. On St. Peter's Day, at St. Thomas' church, Newark, the Rev. R. A. Sawyer (formerly a Presbyterian minister, ordained to the diaconate last year,) was made a priest. The Bishop of the diocese officiated on both occasions, and was attended by a number of the clergy.

On Thursday, July 11th, in St. Luke's church, Orlando, S. Fla., the Rev. F. C. Bayliss was advanced to the priesthood by the Bishop of the jurisdiction. The Rev. J. J. Andrew, rector of the parish, the Rev. B. F. Brown, archdeacon of the East Coast, and the Rev. Messrs. Jas. H. Davet, and Wm. H. Bates took part in the service. The Rev. J. J. Andrew preached the sermon, taking for his text Acts xx: 17, 28. The candidate was presented by Archdeacon Brown, under whom he has labored through the greater part of his diaconate. More than usual interest was shown in this ordination, owing to the fact that Mr. Bayliss at one time lived in Orlando and has there many friends. He will take temporary charge of the missions under the care of the Rev. Mr. Bates who goes north to spend a well-earned period of rest.

Died

LOWERRE.—At his residence, 588 Throop ave., Brooklyn, N.Y., on Saturday, July 6th, 1895, after a long, painful illness, borne with fortitude, Arthur H. Lowerre, aged 82 years. Funeral service was held at his home on the evening of July 8th.

"The righteous shall be had in everlasting remembrance."—(Psalm 112, 6th verse.)

VANDYNE.—Entered into eternal rest, at the rectory, Pocomoke City, Md., on the afternoon of June 29th, 1895, after years of constant suffering, Mrs. Helen N Vandyne, wife of the Rev. Charles H. Vandyne, in the 50th year of her age.

Obituary

MINUTE IN MEMORIAM MRS. HELEN G. FAIRBANK

At a meeting of the executive committee of the Board of Trustees of St. Luke's Hospital, held Monday afternoon, July 15th, the Rev. Dr. Locke, Joseph T. Bowen, and W. K. Ackerman were appointed a committee to prepare an expression of the feelings of the Board of Trustees on receiving the intelligence of the death of Mrs. Helen G. Fairbank:

"It is with sad hearts that the committee appointed to prepare a minute on the death of Mrs. Helen G. Fairbank approach their task. Outside the afflicted home there is no place where her loss will be more severely felt than in St. Luke's Hospital. For over twenty-five years she has been thoroughly identified with its interests and devoted to its development. Her excellent judgment, her practical good sense, and her unfaltering courage, have been towers of strength to the Hospital during the anxious years of its upbuilding. By her own personal exertions she has procured for its support large sums of money, running into the many thousands, and she has always given largely and unsparingly of her own means. Up to the beginning of her fatal illness she was busy in plans for the obtaining money and supplies for this object so dear to her heart. It is well known, moreover, that this was not the only charity which engaged her attention. In a hundred different directions her active brain and generous heart were engaged in helping her less fortunate fellows. Many a clergyman's family, many a Church institution, will miss her constant care. We, the Trustees of St. Luke's Hospital, feel that one of our main props is taken from under us, and we shall miss every day her high, Christian example, her inspiring faithfulness, her untiring labor. We offer her sorrowing family our heartfelt sympathies. We join our mourning to that of the whole Church in the diocese of Chicago and in the Northwest, and we put up our prayers that she may rest in peace and that perpetual light may shine upon her."

CLINTON LOCKE,
JOSEPH T. BOWEN,
WILLIAM K. ACKERMAN,
Committee of the Board of Trustees of St. Luke's Hospital.

Appeals

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Haiti.

Shall these important works be sustained, or must they be crippled? This question will be answered by the sum of the contributions.

The fiscal year ends with August. Contributions to be included in this year should reach the treasurer by September 1st.

Remittances should be sent to MR. GEORGE BLISS, treasurer, 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D. D., general secretary, Church Missions House.

THE Mid-Western Deaf Mute Mission asks to be remembered on next Twelfth Sunday after Trinity (Sept. 1st). Offerings to meet expenses may be sent to the REV. A. W. MANN, General Missionary, 922 Cedar Ave, Cleveland, O.

IN a country town in Maine a very small number of Church people are trying to fit up a room for Church services; they would be very thankful for second-hand Church furniture, a Bible and Prayer Book, alms basons, etc. Second-hand books about the Church and her ways would also be very acceptable. Any parish having such articles to give away or dispose of for a very small sum, please communicate with MISS WETMORE, Dudley st, Brookline, Mass.

AFTER nearly three years without a resident priest, an inland parish is now reviving. All the resources of the people are required to support the services and to make needful repairs on the fabric, but there is need of altar lights, a crucifix, cruets and a lavabo, a Litany stool, religious pictures, and a processional cross. Are there not parishes blessed with duplicates of some of these that will share their abundance with this rural church? Address for further information, ST. ALBAN'S, in care of Fr. Johnson, church of the Redeemer, Park ave. and 32nd st. New York.

Church and School

SEA SIDE.—Can accommodate at my own home one or two sick or delicate persons. Reference to Philadelphia and New York physicians. Address MRS. M., Box 101, Bayhead, New Jersey.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

FOR SALE.—Very desirable school property in the suburbs of the city of Reading, Pa. Four acres. Good buildings, with running spring water. Gymnasium, etc. For particulars apply to GUY E. FARQUHAR, Pottsville, Pa.

BOARD at most attractive seashore resort near Boston. Pleasant rooms with beautiful views of ocean and adjacent elegant estates. Prices $10 to $15 per week. Address Bryant Cottage, Nahant, Mass.

A YOUNG LADY desires a position in a family to teach small children and assist with housekeeping and sewing. Capable and experienced. Terms moderate. Best references. Address LINDEN, Box 7, Calverton, Va.

WANTED.—A competent lady teacher with ten years' experience and unexceptionable references, desires a position for coming session as principal of a village school, or in preparatory department of college. Branches, music, French advanced, English Latin, and mathematics. Address TEACHER, Lock Box 29, Halifax, North Carolina.

LEFFINGWELL GENEALOGY.—I am preparing for publication a genealogy of the Leffingwell family, as compiled by our kinsman, the Rev. E. B. Huntington, down to about the year 1876. The statistics for the last twenty years must be obtained. I therefore ask that the address of every reader who is descended from the old family in Norwich, Conn., be forwarded to the office of THE LIVING CHURCH.

The Editor's Table

Kalendar, July, 1895

7.	4th Sunday after Trinity.	Green.
14.	5th " " "	Green.
21.	6th " " "	Green.
25.	St. JAMES, Apostle.	Red.
28.	7th Sunday after Trinity.	Green.

The Angel of Hope

BY MARTHA A. KIDDER

From out the fragant ashes of the past
A graceful figure rose, as fair as life,
More beautiful than death, when after strife
In early youth, the spirit rests at last.

A new-born glory dawned upon the night,
Her radiant eyes were gazing far away
Beyond earth's toil and sin,to cloudless day,
And still her face reflects that wondrous light.

The following, from the New York *Times*, is said to be an exact translation of the letter sent by a Chinese editor to a contributor whose manuscript he found it necessary to return:

Illustrious brother of the sun and moon—Behold thy servant prostrate before thy feet. I kowtow to thee and beg that of thy graciousness thou mayst grant that I may speak and live. Thy honored manuscript has deigned to cast the light of its august countenance upon us. With raptures we have perused it. By the bones of my ancestors, never have I encountered such wit, such pathos, such lofty thought. With fear and trembling I return the writing. Were I to publish the treasure you sent me, the emperor would order that it should be made the standard and that none be published except such as equaled it. Knowing literature as I do, and that it would be impossible in ten thousand years to equal what you have done, I send you your writing back. Ten thousand times I crave your pardon. Behold, my head is at your feet. Do what you will. Your servant's servant.—The Editor.

"The picture of the year," says *The Church Review*, London, "is undoubtedly Millais' 'Saint Stephen.' Two things are remarked about it—one is the extreme youth of the martyr, hardly tallying with a speaker whose eloquence is described as irresistible, and the other is the extreme beauty of the martyr's face. It is generally believed that the original was a young soldier shot in the Austro-Prussian War, under the following romantic circumstances: In that war of German against German, a father and son found themselves in opposing armies, and in the decisive fight at Kœnigratz the son had lifted his sword against his father before recognizing him, but directly he did so he dropped his sword, with the result that the father cut down the colonel of the opposing regiment. So distinguished a victim drew attention to the son's breach of military discipline, and after the battle he was tried and condemned to be shot. The officer commanding the firing party stated that never until he looked on that lad's countenance did he understand the words about 'the face of an angel,' and as the beautiful expression remained after death, he hastily transferred the features to paper, and subsequently to canvas. The great English artist saw the picture at Vienna, and hence the youthful face of the martyr, and the heavenly beauty on his countenance."

The report of the Universities' Mission, presented at the recent anniversary meeting in London, mentioned the quickness with which the native boys of Yaoland acquired new arts and trades. Mr. Scott-Elliott, F. R. G. S., who has recently returned from Africa, said that these natives were originally but one degree removed from brutality, yet within a short time had learned to print and to read in a tongue as different from their own as Hebrew is from English. All government and newspaper work is performed by them. So highly did he estimate their intelligence that he trusted the proposed importation of Malays and other Asiatics would not take place, since there was plenty of native labor available. At Nyasa he found perfect and complete sympathy between natives and missionaries. He spoke with admiration of the French Roman Catholic missionaries, but thought them less adaptable to local needs than the Anglicans. These missions are in the region traversed by the famous traveler, David Livingstone, who first proposed the Universities' mission in 1857. It was undertaken two years later. Such names as those of Mackenzie, Tozer, Steere, and Smythies have adorned the missionary episcopate in this part of Africa. The last two were men of exceptional strength and have left behind them a substantial and permanent work. The whole history of these missions would be good reading for those who doubt the utility of missionary work.

The Chicago *Times-Herald* recently contained an interesting paper by Frank G. Carpenter, on "How Famous People Keep Young." Mr. Carpenter has been corresponding with aged men and women of eminence, and in this paper quotes from or summarizes their letters. Susan B. Anthony, who is now 75 years old, with a clear eye and a strong voice, quotes from Phillips Brooks: "Congenial work is the joy of life." She adds: "Live as simply as you can." Louisa Drew (Mrs. Malaprop) is also 75, and as effective as ever. She has been "acting" for 67 years. She married at sixteen, but thinks that is too young for most women. She says: "I have lived generously and have enjoyed life." Bishop Clark, Rhode Island, has been in the ministry about sixty years. He was 83 years of age when he wrote; and "with the exception of a stiffness in the joints" was as strong and well as ever. Within six months (April, 1894) he had done more visiting in his diocese than within any other period of equal length. He recommends "physical exercise, wholesome food, and rational amusements," the avoidance of overdoing and of habits that weaken nervous force. He attributes much, in his own case, to heredity. He smoked for fifty years and abandoned tobacco. "There must be something to occupy the mind if we would keep from dying before our time." Samuel Smiles, author of "Self Help," etc., in his 82nd year says he is never idle, though his occupations are diversified. He takes two walks a day and lives a temperate life. Hugh McCulloch was 76 years old when he was Secretary of the Treasury. He found horseback riding a cure for insomnia. William Huggins, the distinguished astronomer, at 81 "writes a hand like copper-plate." He advises young men "not to burn the candle at both ends." Thomas Wentworth Higginson, one of our best-known writers, at 82 was in good condition and at work. He sleeps eight hours a day and takes a cold sponge bath every morning. Herbert Spencer was 85 at the time of writing. He was a sickly boy, but has worked hard all his life. He takes the best care of himself. These letters and others are all very interesting, and it is to be hoped that they may be given to the public in permanent form.

The Negro Bishops of the Niger

BY THE REV. THOS. P. HUGHES, D. D.

The capabilities of the negro race have been nowhere so fully demonstrated as in the missionary work of the Church of England on the banks of the river Niger. The life and work of Samuel Crowther, the Negro Bishop of the Niger, has found a place in history and must always be identified with the work of civilization on the western side of the Dark Continent. Crowther was a man with remarkable gifts. He was a scholar, and had translated the Sacred Scriptures into the native languages of his people. He was a singularly eloquent man, and would rivet the attention of vast audiences, in London, in Manchester, or in Birmingham, as he told the wonderful story of his life and pointed out the commercial advantages of growing cotton in Africa. He was a man of eminent piety and died at an advanced age, honored and respected, not only by his own people, but by the English-speaking world.

Rescued as a slave boy, he went to Bathurst in Sierra Leone, and was put under instruction, mental, moral, and technical, by Mr. (afterwards Bishop) Weeks, who taught him the use of the chisel and plane. They often thought of it in after life when the one was the English Bishop of Sierra Leone and the other the Negro Bishop of the Niger. His particular playmate at school was a little girl named Asano who afterward became his wife. He was baptized on Dec. 11th, 1825, taking the name of Samuel Crowther. At Fourah Bay College he was assistant teacher and tutor, and in 1841 he went up the Niger with a government expedition. In two brief, sad months, one-third of the Europeans were dead from ague and pestilence, and the expedition was abandoned. Then he came to Islington Missionary College, and in 1843 was ordained deacon and priest by the Bishop of London.

Crowther's ministerial career was richly blessed of God from the first. He began the new mission in the Yoruba country. Then he worked at Badagry and translated the Scriptures into the native language. Later on came the meeting with his mother at Abeokuta, and she lived till 1883, dying at the age of one hundred years, a devoted Christian. In 1851 he came to England for a brief visit, and continued his work at Abeokuta on his return. In 1854 the second Niger expedition was fitted out, and this time not one man died. The result was that a missionary steamer, "The Dayspring," was placed on the river and Mr. Crowther located native teachers whenever he could find an opening. The results were good. At Onitsha the Ibo mission was started, and at Idda and Gbebe sites were granted for work. At Rabbah the vessel was wrecked, but excursions were made into the interior.

A few years later he came to England and was consecrated first Bishop of the Niger in 1864. For twenty-seven years he held that position, the first Negro Bishop of the Church of England. How nobly he toiled and the work he did is well known. The State of Bonny was won for Christ In 1867 cannibalism, which had been rife, was given up. On New Year's Day, 1872, the first church was opened, and six months later the first converts were baptized. The storms of persecution gathered, and the Baptism of nine persons was the signal for terrible assaults against religion, which lasted for more than four years. Some met their death rather than deny Christ, and many endured great suffering, but in 1878 the Christian religion was once more permitted, and ever since great blessing has attended the native Church.

Bishop Crowther built and dedicated St. Stephen's cathedral at Lagos. It is a large building seating more than 2,000 people, and is crowded every Sunday. The good Bishop died in the last days of 1891, universally beloved and respected by his fellow natives as well as by the Christian world. He is known as the first Negro Bishop of modern times. "Few," says Mr. Collins, "have so patiently carried on the battle against evil; few struggled so bravely against the wickedness of the world and the saddest phases of human depravity, and yet at the same time maintained individually a more consistent course and a more unblemished reputation than Bishop Samuel Crowther."

Dr. Crowther's native successors are Bishop Oluwoli and Bishop Phillips. Bishop Oluwoli was born at Abeokuta. His parents had been converted a few years before his birth. He studied at the Fourah Bay College, in Sierra Leone, obtained from the University of Durham the degree of B. A., visited England, and then became principal of the grammar school, Lagos, which greatly prospered in his hands.

Bishop Phillips is a native of Sierra Leone. His father was rescued from a slave ship by an English vessel. Educated at Abeokuta, he was ordained in 1876 by Bishop Cheetham to work in the Ondo country. One of the first sights he saw there was a string of the skulls of human sacrifices offered by the king.

These two native brethen have now the counsel and guidance of an English brother in Bishop Tugwell. It has been well said that Bishop Herbert Tugwell has been truly "baptized for the dead." He was by the side of Bishop Hill, the first English Bishop of the Niger, during his last moments, and those who knew and loved him in Africa, felt that no one could more fittingly take the vacant post, as a laborer already in the field.

"God's hand," wrote Bishop Hill, shortly before his death, "is upon Africa for good. The time appointed has come. He knows their sorrows, and has come to their deliverance." May "prayers" and "pains" abound in every Christian heart, that we may share in the promised blessing on "darkest Africa."

Until the late Bishop Hill was appointed, the Niger Mission, from its commencement in 1857, had been conducted wholly by native clergy and native teachers under the control of a native bishop. It was, however, found advisable, after much discussion on the subject, to place an English bishop at the head of the Niger mission.

But this departure from the original methods of the Niger Mission is much regretted, and doubtless as soon as possible the native bishops will be free from foreign control. The Bishop of Sierra Leone, Dr.

Ingham, has recently said, that "The African must evangelize Africa. The circumstances of the climate are such that foreigners cannot continue the work." He considers the appointment of the two Negro Bishops of the Niger, Dr. Oluwole and Dr. Phillips, a step in the right direction. The Bishop of Sierra Leone has accepted an invitation from the Primate of the West Indies to advocate the claims of the African missions, chiefly with a view to drawing out the sympathy of the colored races toward the evangelization of Africa. The Bishop says, "The African is the best man to lead the African mission, for the negro is too prone to say that the work of foreign missions is 'English fashion.'"

Book Notices

Across India, or Live Boys in the Far East. By Oliver Optic. Illustrated. Boston: Lee and Shepard. Price, $1.25.

In this volume, the first of the third series of the "All-Over-the-World Library," Oliver Optic takes the Belgrave family to Bombay and Surah, to Lahore, Delhi, Cawnpoor, Lucknow, and Benares, visiting the scenes of the Sepoy rebellion, as well as many other interesting places. The geography and history of the country are conveyed in a most interesting manner. The author does not allow interest to lag from want of novel incidents and thrilling scenes, including hunting adventures and the sports of the country.

In the Land of Lorna Doone, and other pleasurable Excursions in England. By Wm. H. Rideing. Boston and New York: T. Y. Crowell & Co. One vol. Pp. 173. Cloth. Price, $1.

With unusual appreciation of all that is beautiful, a fine and limpid style, a thorough knowledge of his subject, and a realization of what the average American wants to know about English scenery and English characteristics, Mr. Wm. H. Rideing, the accomplished author of "Thackeray's London," has succeeded in making a delightful volume. The titles of the papers are "In the Land of Lorna Doone," "In Cornwall with an Umbrella," "Coaching out of London," "A Bit of the Yorkshire Coast," "Amy Robsart, Kenilworth and Warwick." The little volume is admirable as a supplement to the ordinary tourist's book; it has the charm of literature and the practical uses of a "Murray." It ought to appeal to a very large circle of readers.

Plain Facts for Fair Minds. An Appeal to Candor and Common Sense. By George M. Searle. 1895. New York: Catholic Book Exchange.

This little book is put forth as an explanation of the Roman position, and is designed to remove certain misconceptions which exist in the Protestant mind. It is addressed to Bible Christians, so-called, and does not deal with the Anglican position to any extent. There is much in such a book with which we can heartily agree, for the Anglican Church has not rejected the religion which she inherited in common with the Roman Church, but has merely purged it of mediæval accretions. Our chief criticism is that the phrase in the title, "An Appeal to Candor," does not represent the spirit of the book in every chapter. For example, candor would require that in treating of "the infallibility of the Pope," chap. iv, the definition of the Vatican Council should be stated. One certainly would not gain the idea from reading the chapter to which we refer that that council declared the Popes' decrees to be irreformable in themselves, when uttered *ex-cathedra*, independently of the assent of the episcopate. Then, too, the question between us is something more than whether the "pre-eminence of Peter passed to any one at his death; whether he had any successor in his special privileges," p. 47. The more vital question is, did St. Peter have such pre-eminence and such special privileges as are claimed by Leo XIII? Certainly not, the New Testament being witness. The chief contention of those who reject the papal claims is that they are not primitive but represent what, so far as their present extent is concerned, was never dreamed of by St. Peter.

Again, in treating of the position and privilege of the Blessed Virgin, and the charge of mariolatry made by Protestants (chaps. vii, viii), the most important ground of the charge is absolutely ignored. We accuse Romanists of material (not formal) idolatry because they use language in their addresses to the Virgin Mary which should be addressed only to God. Popular Roman manuals of devotion teem with such language, and it cannot be explained away by merely repudiating idolatrous intention. Our objection is directed against the language itself, and we say that it is idolatrous. In chap. xviii, indulgences are defined as simply the remission of temporal and earthly penances, on condition of the performance of some act of devotion or penitence not so severe. The whole subject of indulgences for those in Purgatory, obtained by those still in this life, is quietly ignored. We have pointed out enough instances of suppression to show that this book is no better than the average Roman apology, although written plausibly and pleasingly. We need say no more, but will quote in conclusion what seems to us the most surprising passage in the book, one which can be freed from the charge of mendacity only by substituting the charge of remarkable ignorance. The writer says, on p. 44, "And let me add now, as a little argument in support of the belief that Almighty God does actually preserve these papal definitions from error, the historical fact that no two of them have ever been contradictory, and they have all formed with each other . . . a logical and consistent whole." Has our author never heard of Honorius? If he will peruse Pusey's second letter to Cardinal Newman, entitled "Is healthful re-union impossible?" London, 1870, pp. 186, *et seq*, he will come upon interesting reading, not only concerning Honorius but concerning certain other popes whose definitions were far from being consistent with the decrees of their successors.

Messrs. E. & J. B. Young & Co. will issue about the first of August an important work, "The Bible and the Monuments; the Primitive Hebrew Records in the Light of Modern Research," by W. St. Chad Boscawen, F. R. H. S.

Messrs. A. C. McClurg & Co., have issued a new and handsome edition of "Camp-fire Musings," by Dr. Wm. C. Gray, editor of *The Interior*. Dr. Gray is a famous camper and hunter, as well as a famous knight of the quill. He makes a center shot every time, whether he slings ink or lead. In the "musings" we see that he can be as graceful and tender as a woman. Here, as elsewhere, he is brim-full of humor.

Magazines and Reviews

Recreation, July, has a very amusing cover picture, a boy "caught in the act," trying to rob a rook's nest and the old bird scratching his hair out while he hangs suspended half way up the tree unable to defend himself. "Woodcock Shooting," is illustrated with three full-page plates. Dr. J. Whitaker contributes an excellent article on the Gordon Setter, giving much good advice about game dogs in general. No animal comes so near to the home and heart of man as the dog.

In the July number of *The Monthly Illustrator* there is an article by George Parsons Lathrop on the influence of Japan in American art, a series of drawings being given by Mr. and Mrs. Albert Herter. The writer concludes that the study of Japanese art leads to greater simplicity of design. A very interesting article is that of Hjalmar Hjorth Boyesen, on "Out-door Life in Norway." A score of pictures reproduced from works of native artists, illustrate this paper. A very amusing paper is the one on "Burlesque Art," and a suggestive essay by Clarence Cook discusses the question, 'Shall our Rooms be Artistic or Stylish?" This is illustrated by photographs of various studios. There are other papers of interest, with illustrations too numerous to mention.

Good Housekeeping is something more than a periodical issue of recipes, though in this respect it is worth its subscription price. The July number discusses the food value of milk, eggs, and meat, all very well except the assertion that milk is better taken "warm from the reservoirs of the dam." That would be true if we were calves; but as the human stomach is constructed on different lines, the elimination of the animal heat and flavor of the cow is desirable, and several hours of "ripening" improves the taste and digestibility of milk. "The Markets of the World," by Maria Parloa, in this issue, is an entertaining description—entertaining in a literary as well as in a domestic way—of the markets of Vienna and Venice. "How People Live on the Shores of the Italian Lakes," and "Reminiscences of a Housekeeper" are also articles of more than technical merit. There are well conducted departments, such as "Mothers and Children," "Home Duties and Pleasures," etc. We venture to criticise some recipes which *Good Housekeeping* gave for salads. Every one of them was worthless for the prescribed drenching with vinegar. That is an American "use." A salad should not reveal the presence of vinegar. That ingredient should be used only to reduce the oil to an emulsion. But we are not writing a cook-book!

Opinions of the Press

Canadian Churchman

PRIESTS.—The word "priest" is used no less than 88 times in the Prayer Book of the English Church. Rather more than 200 years ago the Puritans asked that the word "priest" might be taken out of the Prayer Book. They did this because they did not believe that there were any priests of God on earth. They made no secret of their objection. But the bishops refused. If they had altered the word some people might think the old doctrine was changed. So the word remains, and it means what it always meant. What "priest" meant in the 12th century days of Anselm, Archbishop of Canterbury, the same it means to-day, in the 19th century, under Edward Benson, Archbishop of Canterbury. Before a clergyman is ordained, the bishop asks him, "Do you think in your heart you be truly called, according to the will of our Lord Jesus Christ and the order of the Church of England, to the order and ministry of the priesthood?" and he makes answer, "I think so" (see service for the ordaining of priests in the Prayer Book; it comes after Psalms). If he answered, "No; I don't believe there are any priests of God on earth," the bishop would say, "Then, I cannot ordain you."

The Outlook

THE OPIUM QUESTION.—The total income of the Indian government is a little less than $100,000,000, and of this one-seventh comes from the opium traffic. As nearly nine-tenths of the opium is exported to China, the Indian administration claims with much reason that it obtains its opium revenue by the taxation of foreigners. The administration is extremely hostile to the abolition of the traffic, and this hostility, says *The Nation's* correspondent, furnishes the explanation of the conclusions reached by the majority of the commission. The commissioners were continually the guests of members of the Indian administration, and were guided by them in their investigations. Evidence favorable to the opium traffic was secured; evidence unfavorable was excluded. The one commissioner who reported in favor of the abolition of the opium traffic, Mr. Henry J. Wilson, M. P., calls attention to the fact that all the evidence submitted to the commission condemned the *smoking* of opium, and that this is the way in which nine-tenths of the opium is consumed. The agitation for the abolition of the traffic will be continued with unabated energy, for the conscience of the country is perhaps even more aroused than before the report was presented. Meanwhile, the whole world is taught a lesson in the folly of intrusting to a commission of experts the solution of a question affecting the entire public. The reforming force in the world is not science, but conscience, and the conclusions of the majority of this commission will not abate one jot the growing sense of shame throughout the English nation that its public revenues are in part obtained from a traffic so degrading that the Japanese would not tolerate it, and the Chinese consented to only under force of arms.

The Independent

NEGOTIATIONS BARRED.—We publish elsewhere the address of a company of Christian clergymen who have formed the League of Catholic Unity, the purpose of which is to secure the union of Christendom on the basis of the Chicago-Lambeth platform. With this object, they proceed to show that the three first articles in their platform, the Bible, the ultimate standard of faith, the Apostles' Creed, and the Nicene Creed, and the two sacraments of Baptism and the Lord's Supper, offer no difficulty, and they then say of the fourth article: "The Historic Episcopate in various forms already prevails extensively throughout the Christian world; and as connected with the Scriptures, the creeds, and the sacraments, it might become a bond of organic unity among the Christian denominations, by completing their Congregational, Presbyterial, or Episcopal systems, and at length recombining them normally in one holy Catholic and apostolic Church. "Here we are again brought up sharp against the one great barrier to Christian unity presented by the Chicago-Lambeth platform. It is of little use any longer to say that by the historic Episcopate is here meant anything else than the Episcopal understanding of that episcopate. All the rest of us believe that the real historic and apostolic episcopate was not this historic episcopate at all, but a local pastorate. This view, however, is barred in all negotiations on the basis of this platform; and the signers of this paper allow the Episcopal definition when they propose that denominations possessing Congregational or Presbyterial systems shall "complete" them—that is (for it can mean nothing else), by adopting the historic Episcopate."

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

THE YOUNG CHURCHMAN CO., Milwaukee

The Story of Jesus of Nazareth. With text-book Appendix. By Miss L. L. Robinson. 75c. net.

MACMILLAN & CO

Off the Mill. Some occasional papers. By G. F. Browne, B. D., D. C. L. $2.00.

Our Square and Circle; or the Annals of a Little London House. By Jack Easel. $1.75.

Fifty Years; or Dead Leaves and Living Seeds. By the Rev. Harry Jones, M. A. $1.50.

S. P. C. K. London
E. & J. B. YOUNG & CO., Importers

Thirty-Two Years in a House of Mercy. By H. N. Being a reprint with additions and alterations, of twenty-three years in a House of Mercy. 20c.

The City of the Living God. A Note on Hebrews xii: 22-24. By Alexander Richard Eagar, D.D., T. C. D. $1.00.

Foundation-Stones. Fifteen Lessons with Story-Illustrations on the Founding of the Church in England. By Austin Clare. 80c.

THOMAS WHITTAKER, New York

The Book of Praise for Church, School, and Home. Compiled by the Rev. George W. Shinn, D. D., and H. B. Day, organist. Revised and enlarged edition. 35c.

HOME SCIENCE PUBLISHING CO., Boston

Dishonesty and Caste. By Ethel Davis. 60c.

THOS. Y. CROWELL & CO.

How Tommy Saved the Barn. By James Otis. 50c.

The Household

"No More"

"Abide in Me." St. John xv: 4.

BY J. PALMER BURGE

No more vexing doubts and fears,
No more unavailing tears,
No more sorrows, no more frets,
No more harrowing regrets,
No more selfish, wailing cries,
No more piteous sobs and sighs,
No more wish for pleasures vain,
No more pride in worldly gain,
No more wasting precious time.
No more callousness to crime,
No more jealousies and strife,
No more malice in our life,
No more shirking duty's call,
No more joy o'er other's fall,
No more tampering with trust,
No more pamp'ring fleshly lust,
No more petty tricks in trade,
No more striving to evade,
No more sad neglect of prayer,
No more brooding, anxious care,
No more self-conceited pride,
No more ugly sin to hide,
When in Jesus we abide.

When Dean Stanley, a man of imagination, a rhetorician, but not a great logician, was dining with Lord Beaconsfield, he remarked, in his airy manner: "We want more religion and less dogma." "True, true," answered England's ruler, shaking his curl, and smiling suavely; "but remember, no dogma, no dean." The astute statesman saw through the sophistry of supposing that without dogma there could be either ecclesiastical institution, or ecclesiastical officialism.

Mr. Robert Louis Stevenson, the well-known author, says that he had visited upwards of forty islands in the South Seas, and had besides resided for a considerable length of time in no less than four different groups. "Missions in the South Seas generally," he says, "are far the most pleasing result of the presence of white men, and those in Samoa are the best I have ever seen. I had conceived a great prejudice against missions in the South Seas; but I had no sooner come here than that prejudice was at first reduced, and at last annihilated. Those who deblatterate against missions have only one thing to do—to come and see them on the spot."

A successful bookseller should be a mind-reader. People ask for books by the queerest mutilated titles. A dealer in books says: One of the most mutilated titles is that of "The Heavenly Twins." For instance, it is common to have it called the "Twin Angels," "The Heavenly Prodigals," "The Blue Angels," or "The Heavenly Angels." The other day a man came in and asked for "The Traveling Hebrew." When I told him I thought he meant "The Wandering Jew," he began to laugh, and said: "Well, I was sure he was on the go, anyway!" Not long ago a lady came in and quietly asked if we had "Two Boats which Went By in the Dark." She was not the least abashed when I handed her "Ships That Pass in the Night." One of the most common bulls in a book-store is that which people make when they ask for "a vest-pocket edition of Webster's Unabridged," or "the Bible with both the Old and New Testaments in it." Not long ago a young man came in and asked for that "horse book." We named over a lot of treatises on horses, but he said, "It wasn't them." We were then compelled to confess our ignorance, when he explained: "Well, my boss didn't exactly tell me it was a horse book, but he said to ask for 'The Horse with Seven Stables.'" We gave him "The House of the Seven Gables," with the privilege of returning it if it was not the right one. The book never came back.

After Many Days

BY MAZIE HOGAN

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CHAPTER VIII.

And a little child shall lead them.—Isaiah xii: 6.

It was afternoon of the same day and Alice sat alone in her room, musing deeply. She had removed the white dress she had worn in the morning and was clad in a dainty tea gown of pink organdie, decked with lace and ribbon, which her dressmaker considered a master-piece, while her stepmother rejoiced much that she consented to wear it.

For it was one curious effect of the antagonism between Alice and her father's wife, that whereas the girl had a natural love of the beautiful, and pleasure in pretty clothes, Mrs. Graham's excessive fondness for dress had caused Alice to affect an extreme simplicity of attire, and the two had many altercations on the subject. Mrs. Graham thought that the banker's daughter should dress much more handsomely than she consented to do.

A Bible and Prayer Book lay on the window sill, and in her lap was Little's "Reasons for Being a Churchman," but she was not reading. A gentle tap was heard at the door and in answer to her low, "Come in," Edwin entered, a shy and almost frightened look on his pale face.

"Well, Edwin?" she said kindly, as he placed himself opposite her on the window seat and looked at her earnestly.

"Allie," he pleaded, hesitatingly, "I wanted to ask you, *won't* you join the Confirmation class?" He was crimson and almost breathless. She understood why. He had once or twice before spoken to her on the subject and she had so harshly repulsed him that he dreaded making another appeal, even while he felt it right to do so.

She put out her hand and drew him to the seat beside her, then, by a sudden impulse, kissed his forehead. A glad surprise was in his brown eyes. Never before since he had known his sister had she given him a spontaneous caress, and now Alice felt rebuked by his evident joy. Perhaps, while she had so eagerly longed for something unattainable, she had neglected a nearer source of happiness.

"Eddie," she said, using his pet name, a thing she seldom did, "I am going Wednesday to the class. Mind, I do not say that I shall be confirmed," for he looked so delighted that she feared he expected that to follow. "I do not know that it would be right, feeling as I do."

"How could it be anything but right?" asked the boy.

"You do not understand, Edwin, but—" she hesitated, looking into the clear innocence of her brother's eyes, then, by a sudden impulse, went on: "Can you understand how any one can doubt, doubt the Bible, doubt the Creed, doubt all that you have ever held sacred?"

"No, Alice, I do not see how any one could, but I know people sometimes do, and I have always felt so sorry for them, but you——" He looked up questioningly.

"Yes, I have doubted even God Himself. Do you wonder that I am afraid to ask His forgiveness?"

She had expected the child to shrink from her, but instead, he put one hand on her shoulder and said, a divine pity in his tone, "Oh, sister, I am so sorry! But not now—you believe now?"

"Yes, I think so;" then led by his innocent face, she went on, "I will tell you about it. You know I lived with my grandmother until I was twelve years old, and never was accustomed to going to your Church. After I came home I was opposed to going with all of you, and so did not try to inform myself about it. I went on in a foolish sort of way, never thinking nor caring much, until three years ago, when I became acquainted with a person who showed me that I was wrong, and taught me the beauty of organization."

She had slowly colored as she spoke, but looking at Edwin, the complete guilelessness of his listening attention drew her on.

"This person influenced me for good in every way, Edwin, and I would soon have been confirmed, when something happened. I was thwarted in the fondest wish of my life, the thing I desired most on earth was taken from me."

Again she would have stopped, had it not been for the utter simplicity of the attentive boy.

"I cannot tell you what it was, Edwin, but I prayed for this thing more earnestly than I had ever prayed for anything in my life before, and promised that if God gave it to me, I would surely believe. He did not give it to me and I ceased to believe! I went on for two years in this state. Now I realize that I was wrong. I believe in the truth of the Bible and in the claims of the Church, but I fear I have sinned too deeply for forgiveness."

The crippled boy took the Bible from the window sill, and rapidly turning the leaves, found a passage to which he pointed with his slender finger: "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

The familiar words seemed to have new force. "But it was such a long time that I did not believe."

Again the fluttering leaves and indicating finger, "He that cometh to Me I will in no wise cast out."

"But I am not sure that I believe rightly."

Again Edwin pointed out to her, "If any man will *do* His will, he shall know of the doctrine."

"That was what Winifred said, to do right, was the surest way to believe right," said Alice, musingly, yet with an increase of the trembling hope that had dwelt in her eyes since Kenneth's glance.

"Thank you, Edwin," she added, after some minutes. "You have helped me very much. I shall go to the class and try to do what seems right about it. Now, won't you tell me what Mr. Somerville has been saying at the lectures?" And for the rest of the afternoon the crippled boy with the angel face taught his sister many things.

That night, after praying deeply and earnestly, for the first time in many months, Alice lay gazing out into the moonlight, which transformed the lawn into a fairy scene with its silver sheen, and determined, if possible, to make their home a more peaceful spot. Her candor forced her to perceive that she was much to blame in the dissensions which were of daily occurrence, and she resolved to do all she could to avoid them.

Then she fell asleep, and in her dreams seemed to see Kenneth Mackenzie, clad in his white surplice. He took her hand and led her a few steps on a narrow stony way, thickly strewn with thorns and briers. He pointed along it, and looked upon her with his earnest, steadfast eyes, and said in the well remembered voice, which seemed to merge into strains of sweet music, "Walk bravely on. The way is hard and rough, but at the end is peace and joy." Then she walked hand in hand with little

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Edwin, and together they began the journey. She waked, and there was only the moonlight filling the room with weird splendor.

"Edwin, my boy," said Mr. Graham at the breakfast table, "it is too damp for you to go to school to-day."

"Oh, father!" exclaimed Edwin aghast, "examinations begin to-day!"

"Well," rejoined Mr. Graham, "are you not glad to be freed from them?"

"Oh, no, sir, the medal!" said Edwin.

"Now, Eddie," interposed his mother, "you had much better stay at home. You will be sure to take cold."

"Nay, if there's a medal to win let him go," said his father.

"I will drive him down in the pony carriage," volunteered Alice, then felt ashamed that so simple an offer should be so gratefully received. Mrs. Graham looked both surprised and pleased, Edwin thanked her earnestly, and her father said, "That will be an excellent plan."

Meanwhile, Una was as successfully endeavoring to overcome a similar opposition. She was carefully wrapped up, and Kenneth walked with her to the High school building, where for the next three days she and Edwin and the eighteen other competitors for the medal were completely absorbed, and Miss Winston scarcely less so. All the children were more or less excited, Edwin Graham perhaps least of all, for his crippled, suffering life had taught him self-control.

Una had thought she was fully prepared to go through it without excitement, but she had miscalculated her powers, and grew more and more unstrung, until when the last examination, geometry, was over, she burst into an uncontrollable fit of weeping, and remained at her seat, sobbing violently, after the others had filed out. Miss Winston went to her and placed her firm, steady hand upon the girl's shoulder.

"I've failed! I know I have!" sobbed Una. "Kenneth and mother will be so ashamed."

"Why will they be so ashamed, Una?" asked Miss Winston, in a matter-of-fact way which made Una gasp out: "Why, they thought I could win the medal, and they will be so disappointed to have me fail," with another burst of sobbing.

"Are you sure, Una?" asked Miss Winston, calmly. "Will they be disappointed, or is it you yourself?" Una sobbed without speaking for several minutes. "If you do lose the medal," went on the teacher, "do you think there is any reason why you or they should be ashamed? As far as I, your teacher, am concerned, your progress has been entirely satisfactory, and I shall not feel that your loss of the medal has at all injured your record."

Una lifted a tear-stained face. "Kenneth told me all this, Miss Winston, and I thought I had made up my mind not to grieve over it, but——"

"I understand, my little Snow Maiden," and the teacher gently smoothed the loose shining hair falling over her shoulders, then changed the tenor of conversation. "Are you going to the Confirmation lecture this evening, Una?"

"Oh, Miss Winston!" and she started to her feet. "I had forgotten I had intended stopping at the church without going home first, and now I am such a sight!"

"I will take you home with me, dear. It is a very little way," and she took the exhausted girl to her room, where she made her rest, gave her food and coffee, and plenty of cold water to wash away the tear-stains. Then she walked with Una to the church door.

The child slipped into a seat, painfully conscious of her swollen eyes, and it was several minutes before she even glanced about her to see who was present. The class was small, three or four boys and half a dozen girls, beside Alice Graham, who sat in the pew in front of Una, with Edwin beside her.

Mr. Somerville was walking from one seat to another, with kindly greetings. He shook hands with Una with a few words of congratulation on her recovery, then said to Alice, "I am glad to see you here, Miss Alice. May I enroll you as one of the class?"

"Not yet, Mr. Somerville," she answered. "I must be more decided first."

The class was an informal one. Many questions were asked and answered on either side, and Alice soon found herself deeply interested. The subject for the afternoon was the apostolic origin of Confirmation and the sacramental character of the rite, and the rector made the latter very clear. Una, too, listened eagerly, forgetting her recent tears, and all were sorry when the hour was over.

"Edwin," said Alice, as they rose from their knees at the close, "I believe I shall wait and speak to Mr. Somerville."

Edwin smiled gladly in acquiescence, and she sought the gentle rector and laid before him her perplexity. His earnest, soothing voice made many things clear to her, and when she left him he had enrolled her name as one of the class, and the trembling hope in her eyes deepened into quiet trust and confidence.

When she reached home in the fast deepening summer twilight, she found her little brother sitting on the doorstep watching for her.

"I gave him my name, Eddie," she whispered, and he said in a glad, hushed tone, "Oh, Allie, I'm so happy!"

(To be continued.)

Story of a Sculptor

A few of the older and cooler men alone sit by and smile as they recall their own days of fiery indignation at a world that failed to appreciate their genius, and at the preference it showed to men who, in their opinion, deserved such encouragement least of all. Occasionally, also, one of these elder members is prevailed upon to let his friends catch a glimpse of his own experiences, and thus it was that on a recent occasion a great German, accidentally finding himself in such company, told the young artists the instructive story of a well-known and eminent sculptor. As it illustrates the trials to which even men of genius are but too often exposed, and teaches the lesson that self-made men are not, as so many believe, a peculiar institution of our own country, the outlines at least may here be stated.

The artist was a poor peasant's son, born in a remote province of the kingdom of Prussia. For years he worked as a common field hand for his uncle, a small but well-to-do farmer, and as he had never been to school, and could neither read nor write, he passed his Sundays in carving every bit of wood he could procure. His uncle died, forgetting to provide for his poor nephew; the little farm was sold, and the youth sent out into the wide world.

He went to a carpenter in a neighboring town, who had once praised his work, and entered his service as an apprentice; but all of his Sundays he spent in the handsome old cathedral, examining the Gothic arches, and the carved stalls of the canons, and trying to copy them at home, in his master's workshop. Fortunately there came occasionally old furniture to be repaired, and as the carpenter was not a cabinet-maker, he left the quaint chairs and chests of drawers to his apprentice, who thus was enabled to train his eye, and to become a better judge of such work. At last he ventured upon carving, first a bouquet of flowers, and then an infant Christ, which were accidentally noticed by a great lady who came to inquire after some orders she had given. She took the two carvings and showed them to the governor of the province, who was so much struck with the skill and the talent they displayed that he sent them to Berlin.

A week later orders came that the artist should be sent to the capital, where he would be entered at the academy, and his traveling expenses were advanced. Full of joy, he started, his knapsack on his shoulders, and the generous gift of eighteen dollars in his pocket, on his journey of more than 300 miles! But his first experience in Berlin was little encouraging; when the professors heard that he was thirty years old, they refused to receive him, and the great Rauch candidly advised him to return to the plow.

It so happened, however, that one of the masters there had himself begun his career quite as late in life; he took pity on the poor peasant, and presented him to the director. When the latter heard that the new pupil was a full-grown man, he replied that at that time of life he had already been a great man, having a wife and children at home, but when he was shown the flowers and the infant Christ, he asked rudely, "Where did you learn that?" "I never learnt anything, sir." "But, I mean, what academy have you attended?" The poor fellow had never heard of an academy, and did not understand the question. "I mean who taught you wood-carving?" "I learnt it by myself, sir."

Now he was interested, and consented, at last, shaking his head ominously, that he might enter the drawing-class on trial. The poor man found himself there amid little boys who plagued him sorely; his heavy hand was unable to use a pencil to advantage, and he was soon transferred to the modeling-room. Here he felt easier, for he could knead the clay, and soon lost the sense of oppression which had so far weighed him down. For two years he worked indefatigably, but at the expiration of his term he only felt how much there was still to learn, while his native place expected him to return as an accomplished master. Still he determined to continue, but where were the means? For many days the sunshine was, as he said, the only warm dish he enjoyed, and often and often he was reduced to his last penny.

One day he was literally starving, when help came most unexpectedly. He had, in a fit of despair, made the model of a plow—a tool which, as a peasant, he thought he ought to understand better than anybody else; and friends had sent it to an exhibition. Fortunately it obtained a prize, and as he rose from his knees, having invoked God's aid, a letter was brought in containing the magnificent sum of $200. This amount enabled him to remain two years longer in Berlin, which he devoted to indefatigable study and incessant efforts to improve his skill.

The sale of a carved crucifix furnished him the means of going to Italy, where he first worked in a quarry in Carrara, and then, with his scanty savings, went to Rome. But here new difficulties arose. He could, after a manner, support himself, by mending casts and assisting artists, but where should the money come from to pay for models, marble, and the indispensable tools? He had finished a Christ on the cross, but nobody would

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buy it, and once more starvation stared in his face.

It was the third day on which he had eaten nothing, when he was sitting in sheer despair in his dark work-shop, an empty barn, staring at his Christ, and unable to work or even to rise. He was sunk in prayer when a horseman passed by, stopped, looked at the carved figure a long time, asked if it were for sale, and rode off again without saying a word. A friend happened to come in soon after, and seeing the artist's condition, bought him a few pennies' worth of bread.

But the next morning two carriages drove up, filled with great ladies and gentlemen; the poor artist had to put a plank over two chairs to enable them to sit down, and then, at their request, showed them his work. They asked him what was his price, but as he had no experience in such matters, he left the decision to his visitors. The day after the Prince and his wife—for such were his new patrons—returned with a number of friends, and ordered a large sum of gold in bags to be taken from the carriages and to be handed to the amazed artist. He stood utterly overcome by his good fortune till they had all left, and then hastened home, hiding his treasure under his torn mantle. To the end of his life, he said, he would remember the delight with which he sent for a hot cup of coffee, and indulged in two small loaves of bread! He paid at once his debts, and set vigorously to work beginning a larger carving.

But his trials were not yet at an end. Several years had passed, bringing but a scanty support, when his purse was once more empty, and nothing on hand to sell but a large group in marble, which had exhausted his treasury. He was once more overwhelmed with debts, and unable to buy a decent meal. It was a Sunday morning, and he sought relief in urgent prayer, when two wandering mechanics, Germans, happened to catch a glimpse of his work, and asked leave to come in and see the group. He opened the door; they entered, admired, and at last broke out in loud praises of the work, and especially of the happy man who could make such a masterpiece and earn much gold and great honor. The poor artist had to disabuse them, and told them how much happier he had been in his early years: "Then," he said, "as a peasant's laborer, I had $20 a year, and no cares; as a carpenter's apprentice I had nearly a dollar a week, and was quite contented; even as a soldier I never felt want; but now, when I spend hundreds, and great lords come to see me, I am all the time in trouble, and just now I am so deep in debt that if help does not come soon, I must go to jail to-morrow."

The two travelers were dumbfounded by this revelation, but they soon began to whisper to each other, and at last ventured, with much embarrassment, to ask if he would not allow them to help him who was their countryman. He told them frankly, while thanking them cordially, that a few dollars would not relieve him. They were not discouraged, however, but told him that they had saved a good penny in their wanderings, and at last produced their savings bank books, begging him earnestly not to offend them but to accept the loan till better times should come. One had $125, the other $150. "But, my good friends," he said, "you do not know me at all." "Why, yes," they replied, "we have seen you for two years, every Sunday, at church." "But many a hypocrite goes to church." "Oh but we know who you are, and how hard you work, and how little you spend; pray, take the money." The tears ran down the poor artist's face at this evidence of God's providence, and the kindness of the poor mechanics, but he accepted the loan, and was thus enabled to send his marble group to Germany, where it met with great admiration and a ready sale.

From this day his success was secured; orders came in, one by one, and every year saw his skill improved and his income enlarged, until at last he reached the highest position among the great sculptors in Rome, and his name became famous in the great world.—*Cor. N. Y. Times.*

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children s Hour.

Worth Trying

"Wait a minute, Will."

"What for?"

"I want to get that bunch of bluebells."

Ned laid down his fishing tackle and sprang over a fence, presently to return with a handful of the flowers, with their dainty coloring thrown out by a background of two or three ferns.

"You're a great fellow for flowers."

"Oh, they're not for myself; but mother's always crazy over wild flowers." And all through the walk home, notwithstanding that he was already well laden with rod and fishing basket, Ned gave good heed to his flowers, once stopping to wet his handkerchief to wrap about the stems, that they might not suffer from the warmth of his hands.

"There she is!" While still at a distance, Ned spied his mother, and made a dash towards her across the large yard. Will, following more slowly, saw him drop his rod and take off his hat as he offered his flowers with a bow and a smile. A little stir of pain was in Will's heart as he saw them received with a kiss and some words, evidently loving ones, which he could not hear.

"Come round to the barn with your traps, and then you stay to supper; mother says so," said Ned, rejoining his friend.

"You're different from most boys," said Will; and Ned colored a little, for he was inwardly a trifle afraid of his mother's display of fondness provoking ridicule from the boys.

"How?" he asked, although knowing well what was meant.

"Oh—that," said Will, with an indefinite backward nod over his shoulder. "But I like it—I do, really."

"I like it," said Ned, his deepening color due now to feeling. "Don't know how I'd get along if my mother wasn't just that way. And as she is just that way, how can I help being just that way, too? Of course, it comes natural that I should be."

Ned's mother, if she had heard this, might have smiled in rememberance of the many lessons it had taken to inculcate the grace of politeness, which was now, indeed, if not natural, rapidly becoming second nature to the boy.

"If I had a mother, I'd like to be so," said Will.

"Well, it isn't only just mothers, you know. That is, of course, nobody else can be like your mother; but I mean you can be it to other folks—in a way; to anybody in your home. They all like it."

Will burst into a laugh.

"All, hey? I wish you knew my Aunt Susan. But you will; for, now we're getting settled, you must come over. You'll laugh at the idea of such doings for her. Why, if I should bring her a flower or take off my hat to her, she wouldn't know what to make of it. She'd think I was crazy."

"I don't believe it," said Ned. "That is, if she's a good woman. And of course," he added in quick politeness, "your aunt must be."

"Good! I guess she is! She's so good herself she thinks there's no good in such a thing as a boy. I believe she thinks boys were only made to be a torment to such as her."

"Some boys are, I suppose."

Will colored a little as he inwardly realized that Aunt Susan might be somewhat justified in holding such an opinion.

"Well," continued Ned, "I thought all ladies liked flowers, and liked to be nicely treated, too. And," he added, stoutly, "I think so still."

"I don't think Aunt Susan would take the trouble to notice either flowers or nice behavior," replied Will.

"Have you ever tried?"

Boys are not much in the habit of reading moral lectures to one another, so it is not likely Ned would have enlarged on the subject, even if they had not just then been ready to carry in their string of fish, to be duly admired by Ned's mother.

But Ned's lightly spoken and quickly, by him, forgotten question returned to Will's mind, as later he walked alone in the direction of his own home—"Have you ever tried?"

"Well, I haven't—that's a fact. But," he gave a little laugh, "the idea of bringing flowers to Aunt Susan! Fancy her stare! She would not know what to make of it."

But the remembrance of Ned's grateful thought of his mother, and the sweet-

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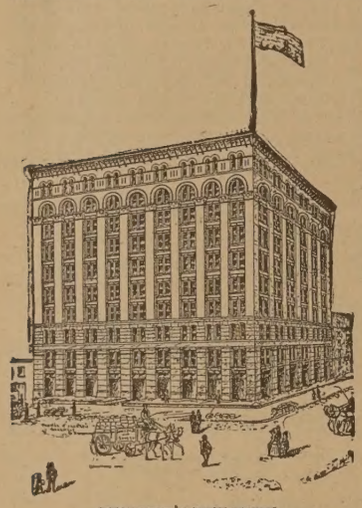

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ness of the caressing tenderness between mother and son, had touched the conscience as well as the heart of the motherless boy.

"If it wasn't flowers, I suppose it might be something else. She's as stiff and proper as a poker, and I suppose a boy might smile and bow, and be polite all his life, and she'd never know but what he was cutting up some new kind of pranks. But then, perhaps, it's no wonder. She doesn't know much about any boys but me. I guess she thinks all they're good for is to carry mud in on their shoes, and slam doors, and leave the fly-screens open, and be late at meals. But, I say!—I've a great mind to try Ned's way; that is, partly—just for the fun of seeing how she'll take it."

With which determination Will walked around the house, to find his aunt approaching the side-door with a huge parcel in her arms. At any other time he would not have troubled himself about this, but now he stepped up and opened the door for her. She took little notice of him, except to ask:

"Do you know where Hiram is?"

"No, I don't."

"I've been looking for him. I want to send this bundle down to Mrs. Brown's."

She passed on through the hall as if speaking more to herself than to any one else. Will was rushing up to his room, two steps at a time, when he suddenly paused.

"I'll take it to her, Aunt Susan."

She stopped and looked at him, unsmilingly, concluding at once, in her own mind, that he had business of his own that way, yet still surprised that he should be willing to include in it a service for herself.

"Well, if it won't bother you," she said.

More intercourse with Ned awakened in Will a more honest resolution to make the best of himself in the matter of grace of manner and behavior. It is a pity that every boy should not reflect how largely his conduct influences those among whom he is thrown. Will increased his efforts to avoid small annoyances to his aunt, and began showing her small attentions, which sometimes won for him an approving smile.

He began to feel touched and conscience-smitten at perceiving that what he had begun in an unworthy spirit of fun should be making the impression on Aunt Susan which should belong only to honest effort. It was pleasant to the boy whose home life was so lonely to find himself looking for Aunt Susan's smile and for the softened voice in which she answered his good-morning. And one day he ran up to his room, and laughed by himself until he was out of breath.

"I took off my hat to her as I met her on the corner, and she actually turned red with astonishment."

"More shame for me that it should take her off her feet so," came with sober reflection. "If I've done it in fun before, I'll do it in earnest now. I think it pays for a boy to be decent in his ways, whether anybody notices it or not. It pays just in the feeling he has himself." Which was as wise a conclusion as a boy often arrives at.

Months later Will went away from home on a visit. On his return Aunt Susan stood on the steps with a face which, in its welcoming expression, might almost have belonged to Ned's mother.

"Oh, my dear boy!" she exclaimed. "I have needed you so much. No one to hunt for my glasses. No one to bring me the paper. No one to have flowers on the table before I come down. No one to care whether I am waited on or not. I could not have believed I should miss you so."

Will went upstairs with the warmth of her kiss upon his cheek, trying to remember when anybody had kissed him before. The tears came very near his eyes as he saw about his room more than one evidence of Aunt Susan's very tender thought of him. "It was well worth trying," he said to himself.—*The Interior.*

Jack

Jack was cross; nothing pleased him. His mother gave him the choicest morsels for his breakfast, and the nicest toys, but he did nothing but fret and complain. At last his mother said:

"Jack, I want you now to go right up to your room and put on all your clothes wrong side out."

Jack started. He thought that his mother must be out of her wits.

"I mean it, Jack," she repeated.

Jack had to mind. He had to turn his stockings wrong side out, and put on his coat and his pants and his collar wrong side out.

When his mother came up to him, there he stood—a forlorn and funny-looking boy, all linings and seams and ravelings—before the glass, wondering what his mother meant; but he was not quite clear in his conscience.

Then his mother, turning him around, said: "This is what you have been doing all day, making the worst of everything. You have been turning everything wrong side out. Do you really like your things this way so much, Jack?"

"No, mamma," answered Jack, shamefaced. "Can't I turn them right?"

"Yes, you may, if you will try to speak what is pleasant and do what is pleasant. You must do with your temper and manners as you prefer to do with your clothes, wear them right side out. Do not be so foolish any more, little man, as to persist in turning things wrong side out.—*Selected.*

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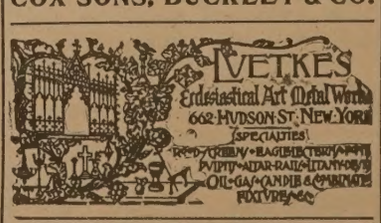

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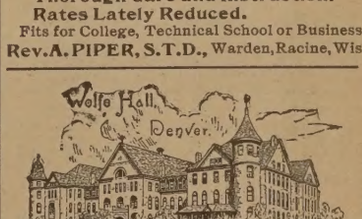

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On account of the twenty-sixth Triennial Conclave of Knights Templar, Boston, Mass., the Wabash road will sell excursion tickets, Chicago to Boston, at the low rate of $19 00 for the round trip. For tickets via circuitous routes, a higher rate will be charged. Tickets will be on sale at Wabash ticket office, 97 Adams st., Chicago, August 19 to 25, inclusive. The return limit is September 10, but an extension to September 30 can be obtained at Boston. Ask your local agent for a ticket via Wabash Niagara Falls Short Line. For maps, time tables, and full information as to routes, etc., write to F. A. Palmer, A. G. P. A., 97 Adams st., Chicago.

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Suggestions for Invalids

Very few people are willing to acknowledge that they like oatmeal gruel, but even this may be made so that the most fastidious palate will enjoy it. Two tablespoonfuls of package oats and a tiny pinch of salt are put in a pint bowl, which is then three parts filled with boiling water. This is set in a saucepan, half filled with water, and allowed to cook several hours. By the time it is done it will look like a thick, opaque jelly, and not at all like oatmeal. The top may be poured off (there is seldom any need of straining) and seasoned with a tiny pinch of salt and a small piece of good butter. It can be thinned down with a little milk and should be served warm.

In case of fever, cold, or sore throat, a bowl of gruel prepared as above with no milk, but with a heaping tablespoonful of black currant jelly added, is splendid. It should be taken very hot, just before retiring for the night. Speaking of black currants, reminds me that they do not receive half the appreciation they deserve for their value in the sick room. Old-fashioned people never used to think of facing a winter without a good supply of black currant jam and jelly. It was used in gruel; it was given the children to eat when they had sore throats; a pitcherful of black currant tea, made by pouring boiling water over two or three tablespoonfuls of the jam, sweetened or not, according to taste, was always kept on hand in fever cases, and made a delightfully cool and thirst-allaying drink. The jam was made by using three-quarters of a pound of sugar to a pound of fruit, and boiling over a slow fire, till a little poured on a plate would set.

Milk thickened with ground rice or arrow-root, slightly sweetened and flavored with a little wine or brandy, is nourishing. Temperance folks can omit the latter, and flavor with a pinch of nutmeg and a little butter.

Calves' foot jelly is an old-fashioned article of sick diet, and one of which nowadays we seldom hear. The stock for the jelly should be made from half a dozen calves' feet, boiled in a gallon of water, until the liquid is reduced to about two quarts. This should be strained and freed from every particle of fat. About half this quantity, boiled for twenty minutes, with a glass of sherry wine, the juice of a lemon, the whites of three eggs, a tablespoonful of gelatine, and two tablespoonfuls of sugar, will make a mold of excellent and strengthening jelly. Orange juice may be used in place of the sherry wine, and fresh fruit of any kind may be embedded in the jelly.

A nice custard pudding is often acceptable to a convalescent. One fresh egg, thoroughly beaten, almost a cupful of new milk, a tiny pinch of salt, another of nutmeg, and a tablespoonful of sugar are mixed together. If you have a saucepan with a steamer attachment, cook the pudding in a cup, set in the steamer. Or it may be cooked in a pan of boiling water, set on the stove or in the oven, care being taken that it does not get overdone, from fifteen to twenty minutes usually being ample. A little port wine or raspberry vinegar may be poured over it, when it is served.

Eggs are valuable articles of diet for the convalescent, if care is taken that they are not cooked too much. A good way is to bring some milk to boiling point, in a tin cup. Drop the egg in it and set on the back of the stove where it will keep hot, but not boil, till the white is set.

Gingerbread is excellent to give a convalescent when he begins to take solid food. Parkin, made with very pure oatmeal instead of flour, is even better, but there is always a difficulty about getting the meal of sufficient fineness to answer the purpose. A baked apple, the core of which has been carefully removed, will not hurt a convalescent if the skin is rejected, and will often prove acceptable.—*Good Housekeeping.*

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